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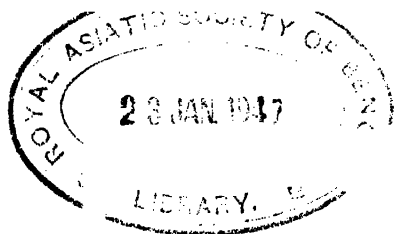
THE VAIṢṆAVOPANIṢAD-S

THE VAISNAVOPANISAD-S

TRANSLATED INTO ENGLISH
(ON THE BASIS OF THE COMMENTARY OF
S'RĪ UPANISAD-BRAHMA-YOGIN)

BY
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PREFACE

THE Translation of the *Vaiṣṇavopaniṣad-s* now published is the third in the series of English Translations of the One Hundred and Eight Upaniṣad-s planned by the Adyar Library. The previous volumes in this series were the Translations of the *Yoga Upaniṣad-s* published in 1938, followed by the translation of the *Sāmānya Vedānta Upaniṣad-s* published in 1941 ; and the two scholars who collaborated in this work were the late S'rī T. R. Srinivasa Ayyangar, B.A., L.T., Retired Head Master, Kalyāṇa-sundaram High School, Tanjore and the late S'rī Paṇḍit S. Subrahmanya Sastri. It is a great loss to the Adyar Library that both these scholars, who placed their great talents freely at the disposal of the Adyar Library and served as our Honorary Editors till the last day of their lives, passed away before this and the future volumes in the series could be published. They undertook work at the Adyar Library purely as a labour of love ; and performed it with rare zeal and devotion. The most valuable service rendered by them to the Adyar Library will never be forgotten, but will always be cherished by their colleagues with warmest affection and profound gratitude.

The plan adopted in this volume is the same as that followed in the previous volumes of this series. As stated by me in the 'Preface' to the volume on the *Yoga Upaniṣad-s*, the translation closely follows the Commentary of S'rī Upaniṣad-Brahma-Yogin who is the only one, so far known, who has achieved the unique distinction of having written a commentary on all the One Hundred and Eight Upaniṣad-s and has presented, in an extremely lucid manner, S'rī Saṅkarācārya's commentary on the ten major Upaniṣad-s, which he seems to have closely followed. The advantage of following the interpretation of obscure passages by a single writer right through the entire field covered by the One Hundred and Eight Upaniṣad-s cannot be overestimated. While an attempt has been made to give a *verbatim et literatim* rendering of the Upaniṣads, which is indeed no easy task, portions not bearing on the words of the Text, but which are necessary to render the meaning clear, are enclosed within circular brackets, while the introductory notes to the Upaniṣad-s and other extraneous matter, considered necessary for the further elucidation of the subject-matter are enclosed within rectangular brackets.

The Adyar Library,
20th November, 1945.

G. SRINIVASA MURTI,
Honorary Director.

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[This Upaniṣad, (otherwise known as the A-vyakta-nṛ-siṃhopaniṣad), which is the Sixty-eighth among the 108 Upaniṣad-s and forms part of the Sāma-veda, deals with the cosmogony of the world and the coming into existence of the various orders of creation, all through the potency of the Nṛ-siṃhānuṣṭubh-mantra, which it expounds, expatiates upon the greatness of Dhyāna-yajña, narrates the story of Indra and his achievement of the overlordship of the celestial and the terrestrial worlds and winds up with the demonstration of the means to be adopted for the attainment of the state of the Paramātmān.]

KHAṆḌA I

THE STATE OF THE NON-DIFFERENTIATED BRAHMAN PRIOR TO THE CREATION OF THE WORLD

In times of hoary antiquity, (long before the phenomenal world came to be and man's mental vision became clouded, through the influence of Māyā), this (world) did not exist at all, even to the slightest extent,

(from the point of view of the knower of the Brahman). Neither the celestial region, nor the mid-ethereal region, nor the terrestrial region was there. There was then (the peerless Brahman) alone, of the form of absolute radiance, that has neither beginning, nor end ; that is neither subtle, (like the tiniest atom), nor gross in form ; that is devoid of form, and is yet possessed of form, (and is hence known as the A-vyakta) ; that is imperceptible and yet full of (sentience and) bliss ; (that remains as the peerless, non-differentiated Brahman alone, whether the deluded perception relating to the existence of things apart from the Ātman, experienced by one ignorant of the Ātman, persists or not). (1)

THE COMING INTO EXISTENCE OF THE PARAME-ṢṬHIN

That (peerless radiant Brahman) became split into two parts. One was of a green colour and the other red. Of these, what was red, was of the form of the Parama-puruṣa. What was green, assumed the form of Māyā. (Through the combined influence of Kāla, inexorable time and Karma), they came together. (Through their conjunction,) the virility of the two, (the Puruṣa and the Prakṛti, the primordial vital principle and the primordial originant of the material world), attained satisfaction in this manner. That grew gradually and developed into a golden egg. In course of time it ripened. Thence, (from the lotus-flower, springing out of the navel of Mahā-viṣṇu, which formed the receptacle of the A-vidyā'ṇḍa, the ripe egg of

ignorance), the Parame-ṣṭhin, (Brahman, the creator), came into existence. (2)

THE DESIRE OF PARAME-ṢṬHIN TO KNOW THE NATURE OF HIS WORK

He, (the Paṛame-ṣṭhin), desired to know thus: "What is my origin? What is (the nature of) my work?" Then, a voice from an unseen source addressed him thus: "O Sire! Prajā-pati, thou art sprung from (Nārāyaṇa, that has attained the state of) the A-vyakta, (the non-distinct primary germ, whence all the phenomena of the material world are developed) and thy work is distinct." (Raising his eyes in the direction of the voice), he, (the Parame-ṣṭhin), replied thus: "What, Ho! is that A-vyakta, wherefrom I have originated? What is that distinct work of mine?" The voice made reply thus: "That radiance, (whence thou hast originated), O Good sire! is verily imperceptible. What is verily imperceptible is the (non-distinct) A-vyakta. Shouldst thou desire to know that, then do thou approach me, (that am of the form of Brahma-vidyā)." To which he replied thus: "Who art thou, that speakest with the voice of the Brahman? Announce thyself unto me." Whereupon the voice said thus: "Do thou first seek to know who I am, by performing penance, (with thy senses thoroughly abated and thy mind remaining one-pointed)." Then, the Parame-ṣṭhin applied himself for a thousand years with pertencacy to the acquisition of the knowledge of the Brahman, applied himself with pertencacy. (3)

THE VISION, (THROUGH THE EYE OF KNOWLEDGE),
BY THE PARAME-ṢṬHIN, OF THE ĀNUṢṬUBHĪ-VIDYĀ

Then, (after undergoing severe penance), he, (the Parame-ṣṭhin), saw the exquisite lore of the Ānuṣṭubhī- (mantra, in the metre of that name), whose parts form other Vedic mantra-s, wherein the Brahman is established, as also the Visṛve-deva-s, (or all the worlds, as well as the gods and the Veda-s), take their firm stand. He who does not know that Mantra, (it being the mainstay of all other Mantra-s), what shall he do with the other Veda-s? (1)

THE VISION OF NṚ-SIMHA, THROUGH THE
ĀNUṢṬUBHĪ-VIDYĀ

Having known the said Vidyā, (as the king of the Mantra-s and the quintessence of all the conclusions arrived at by the various systems of Vedānta), he, (the Parame-ṣṭhin), desired to know the red one, (the Parama-puruṣa, from whom he originated). (For that purpose), he resorted to the chanting of the Ānuṣṭubhī-vidyā, (which he had attained through his penance) and for a thousand years he continued the chanting of the (metrical) feet (of the Mantra, with his face turned heavenwards). For a thousand years more, he similarly chanted the same Mantra, syllable by syllable. Thereafter, he saw (the Lord Nṛ-simha) full of radiance, in

the embrace of the Goddess Lakṣmī, perched on his vehicle of Śu-parṇa, (Garuḍa), with his crest covered by the hood of Ādi-śeṣa, with the face of a lion and the body of a human being, and three eyes of the character of the Sun, the Moon and fire, the carrier of sacrificial offerings, (standing before him, with his real A-vyakta-form concealed in the distinct, radiant and auspicious form of Nṛ-siṃha, condescending, out of the plenitude of his grace, to reward Parame-ṣṭhin for his penance). (2)

PRAYER IN PRAISE OF NṚ-SIṂHA

Thereupon, Prajā-pati, (the Parame-ṣṭhin), prostrated himself (on Nṛ-siṃha's feet) thus, (muttering the prayer in praise of Nṛ-siṃha, beginning with the words), "Salutation (unto thee, O Lord!) Salutation!" He then praised him with the self-same Ānuṣṭubhī Ṛc: "The fierce," said he, (the Parame-ṣṭhin). He, (the Lord Nṛ-siṃha), was verily fierce, he having assumed the form of the king of beasts. "The valiant," said he, (the Parame-ṣṭhin). He, (the Lord Nṛ-siṃha), was verily valiant, he being possessed of valour. "The Great Viṣṇu," said he, (the Parame-ṣṭhin). He, (the Lord Nṛ-siṃha), was verily the greatest among the great, he having established himself entirely pervading heaven and earth. "The blazing," said he, (the Parame-ṣṭhin). He, (the Lord Nṛ-siṃha), verily stands blazing as it were. "Facing all directions," said he, (the Parame-ṣṭhin). He, (the Lord Nṛ-siṃha), has his face verily turned in all directions, assuming a prodigious form comprising

the entire Universe. “ Nṛ-siṃha, (the most valiant and foremost among all beings, the man-lion),” said he, (the Parame-ṣṭhin), for the reason that this (Lord Nṛ-siṃha), is the very Yajus, (sacrificial prayer). “ The formidable,” said he, (the Parame-ṣṭhin). He, (the Lord Nṛ-siṃha), is verily formidable, for the reason that for fear of him rises forth the Sun ; for fear of him rises forth the Moon likewise ; for fear of him wafts the wind ; for fear of him burns fire ; and for fear of him showers forth the rain-cloud. “ The auspicious,” said he, (the Parame-ṣṭhin). Auspicious indeed is this (Lord Nṛ-siṃha), who is worshipped by the Goddess Lakṣmī, (the fountain-source of all auspiciousness). “ The death-dealer unto death,” said he, (the Parame-ṣṭhin). This (Lord Nṛ-siṃha) is verily the dealer of death, (the Paramātmān, that deals destruction), unto death, (the An-ātmān, that comprises everything apart from the Ātmān) and is verily the state of immortality attainable by all beings that are born of him and subsist on (him as their) food. “ Offer Salutation,” said he, (the Parame-ṣṭhin), for the reason that this alone is the Yajus, (wherewith all the gods and the knowers of the Brahman, who seek liberation, are represented to offer salutation unto the Paramātmān, Lord Nṛ-siṃha, with a view to attain identity with him). “ I ” said he, (the Parame-ṣṭhin), for the reason that this alone is the Yajus, (which says that “ I ”, the term indicative of the innermost Ātmān alone, should be realized as the Brahman alone, in accordance with the Sacred Text, “ I am the Brahman ”). (3)

KHAṆḌA III

THE REAL FORM OF THE VYAKTA

Then, (after being praised by the Parame-ṣṭhin), the Lord said unto him thus: "I am pleased (with thee), O Prajā-pati! What is it that thou desirest to obtain (from me)? Tell me that. I shall bestow that (on thee)." Whereupon the Parame-ṣṭhin replied thus: "O Lord! I am sprung out of (Viṣṇu), the A-vyakta, (the non-distinct primary originant, that has not yet entered into the state of phenomenal existence). (Bringing into existence) the Vyakta, (that is developed from the A-vyakta), is my work. So have I heard in olden days, (from a voice that emanated from an unseen source). I know that thou art the A-vyakta referred to. Pray tell me what the Vyakta is." The Lord replied unto him thus: "The Vyakta is verily the world, made up of the animate and the inanimate orders of creation. What is developed distinctly, that is of the distinct characteristic of the Vyakta." (1)

DHYĀNA-YAJÑĀ, THE MEANS TO BE ADOPTED FOR

THE CREATION OF THE WORLD

(After listening to the words of the Lord), he, (the Parame-ṣṭhin), made reply thus: "I lack the requisite power for the creation of the world. Pray do thou enlighten me as to the plan to be adopted by me

therefor." The Puruṣa, (the Lord Viṣṇu), 'said unto him: "Do thou listen, O Prajā-pati! to the great plan to be adopted for the creation (of the world), by knowing which, thou wilt know all, command the requisite power in all respects and do all things: Meditating on thine own Ātman as the oblation to be offered unto me, (the Paramātman), the fire (which burns up the huge cotton-wool-mountain of the delusion relating to the existence of things apart from the Ātman), with the self-same Ānuṣṭubha-ṛc, ("The fierce, valiant, Mahā-viṣṇu, blazing and facing all directions, Nṛ-siṃha, the formidable and auspicious dealer of death unto death, him I make salutation unto"), this alone is the Dhyāna-yajña, (worship through meditation, with the profound conviction of the form, "I am the peerless Paramātman, Nṛ-siṃha, non-differentiated from the Brahman)". (2)

THE GREAT INFLUENCE OF DHYĀNA-YAJÑA

This (close investigation into the nature of the innermost Ātman) is verily the mighty Upaniṣad, (Brahma-vidyā of a high order), which is verily a profound secret worthy of being kept even from the gods. The import of this (Dhyāna-yajña) is not verily revealed by the Sāman, or the Ṛc, or the Yajus. He, who knows this (import), reaches me alone, having attained (the gratification of) all his desires and having conquered all the worlds. He, who knows thus, does not incarnate once again."—Thus. (3)

KHAṆḌA IV

THE ATTAINMENT BY THE PARAME-ṢṬHIN OF OMNI-
SCIENCE AND THE LIKE THROUGH DHYĀNA-YAJÑĀ

(Casting off his doubt relating to the destruction of his own Ātman, that bloomed forth of yore seated on the navel-lotus of Viṣṇu, should the same be offered as an oblation to the sacrificial fire of the Para-brahman), Prajā-pati, (the creator), conceiving his Ātman as the more desirable offering for the Dhyāna-yajña, performed it (with great fortitude, mentally), by making use of the same Ṛc, (the Anuṣṭubh of eleven words, in praise of Nṛ-siṃha) ; meditating on his own Ātman as the oblation, he offered the same deliberately along with the Praṇava, unto the fire of the Paramātmā, (and followed it up with a close investigation into the real nature of the innermost Ātman that is identical with the Brahman). (Thereupon), he came to know all things, had command of the requisite power relating to all matters touching the creation of the world and created all things. (1)

THE ATTAINMENT OF OMNISCIENCE AND THE LIKE
QUALITIES BY ANY OTHER PERSON, THROUGH
DHYĀNA-YAJÑĀ

He, who knows thus, who practises this Dhyāna-yajña, he becomes (likewise) omniscient, acquires endless power, and becomes the doer of all actions and

austerities enjoined on him. Even as Brahmā (the creator) did, even so, he attains (the state of) the transcendent Brahman, after conquering all the worlds.

(2)

KHAṆḌA V

CREATION OF THE THREE WORLDS AND THE LIKE

Then, (after attaining the fruit of the worship through meditation, performed by him in accordance with the instructions of the Lord), Prajā-pati, (the creator), being desirous of creating the worlds, out of thirty of the (thirty-two) syllables of the self-same Vidyā, (the Anuṣṭubh in praise of Nṛ-siṃha), created the three worlds. Then, he propped them up with the remaining two syllables, by placing one on either side. With the thirty-two syllables of the self-same R̥c, he created the radiant gods. Through all (the gods) alone (in their collective aspect), the celebrated Indra came to be. Hence Indra became greater than all the other gods. He, who knows thus, becomes greater than the commonalty, (by becoming their leader). (1)

CREATION OF THE VASU-S, THE RUDRA-S, AND
THE ĀDITYA-S

Out of the eleven words of that Anuṣṭubh, he created the eleven Rudra-s. Out of the eleven words of that (Mantra), he created eleven of the Āditya-s.

Through' all of them alone (in their collective aspect) the reputed Viṣṇu came to be. Hence that Viṣṇu came to be greater than all the gods. He, who knows thus, becomes greater than the commonalty. He then created the eight Vasu-s, (one) out of each set of four syllables (of the Mantra). (2)

. CREATION OF THE FOUR VARṆA-S

He created the Brāhmaṇa, out of the first twelve syllables (of the Mantra); and the Vaiśya and the Kṣattriya (classes), out of ten and ten (of the remaining syllables). Hence the Brāhmaṇa becomes the chief (among classes by birth). He, who knows thus, becomes, for that reason, more important (than others). He created the Sūdra in silence. Hence the Sūdra became deprived of the Vidyā, (the knowledge of the sacred lore). (3)

CREATION OF DAY AND NIGHT

(Before the creation), there was neither this (notion of) day, nor (of) night, differentiated from each other, (for the reason that what could have been the basis of all creation, remained at the time propless and non-differentiated as the Brahman alone). [Only at the time of the creation, the propless manifested itself as the basis and what is based thereon]. (Then), Prajāpati created day and night, (each) out of one half of the number of syllables in the Ānuṣṭubha-mantra. (4)

CREATION OF THE METRICAL FEET OF THE VEDA-S

Thereafter, he desired with special effort, (reflecting on what to create out of this). (Only through such effort on his part), was the inertia that impeded the work of creation broken through. Thereafter alone did the inertia, in the matter of what to create, perish, (and not the knowledge of how to engage himself in the act of creation). (With the vanishing of the impediments), Parame-ṣṭhin brought into existence the Ṛg-veda, from the first metrical foot of the self-same (Anuṣṭubh)-ṛc, the Yājur-veda from the second foot, the Sāma-veda from the third foot, and the Atharva-veda from the fourth, (for the well-being in this life and supreme felicity in the life hereafter, of the multitudes of beings created by him). What was created by him with quarters of eight syllables each became the Gāyatrī. What was created by him, with quarters of eleven syllables each, became the Triṣṭubh. What was created by him, with four syllables in each quarter, became the Jagatī. What was created by him, with thirty-two syllables (in all the four quarters together), became the Anuṣṭubh. (What became the reputed Anuṣṭubh), that (metre) comprises all the Vedic metres. He who knows this (metre), (as composed of all the Vedic metres) thus, (is alone the real knower). The entire phenomenal world has been brought into existence only out of the Anuṣṭubh-(ṛc) and is firmly established in the Anuṣṭubh-ṛc. He, who knows thus, also stands firmly established (therein). (5)

KHAṆḌA VI

CREATION OF THE FEMALE AND THE MALE
(CONSTITUTING THE COUPLE)

Thereupon, as no creatures were borne into existence, (capable of functioning in the phenomenal world), seriously absorbed in thought of the form, "How, then, shall I create these creatures?"—Prajā-pati began to chant the self-same (Anuṣṭubh)-ṛc, beginning with "The fierce," and so on, whereupon, after the first quarter (had been chanted), the fierce (Lord), (Nṛ-siṃha), manifested himself (as the fruit of the practice of the Vidyā), in the form of a Pinākin, (archer), of a dark colour at the back, (with the characteristic mark of a female) and of a red colour in front, (indicative of the male), assuming the form of a hermaphrodite, (half male and half female), and dividing that form (in twain), he distributed his female form among females and his male form among males. He then (entered and) influenced them all from both the directions, (both from within and from without, as the Antar-yāmin and the Sūtrātman). Thenceforward were creatures brought into being. He, who knows thus, he will also become possessed of three eyes, (like the Lord Nṛ-siṃha), (the third eye in his case being the eye of knowledge of the Brahman) and chanting the self-same Anuṣṭubh-ṛc, (for the purpose of investigating into the real nature of his Ātman), with bands of matted hair tied into a knot and pointing upwards, will take delight

in enjoying within himself the innermost radiance of his Ātman, (after renouncing all things mundane). (1)

THE STORY OF INDRA

Once upon a time, there was Indra, the lord of the gods. On one occasion, unto him, (Indra), who had sought shelter under him, Prajā-pati said thus : " Go and become the lord of the Deva-s." (In obedience to Prajā-pati's command) he went (to the Deva-s). The Deva-s (rejected him by) accosting him thus : " Art thou our Sovereign-loŕd ? Whence is thy suzerainty ? " Thereupon, he approached Prajā-pati and reported unto him thus : " O Lord ! the Deva-s question me as to whence is my suzerainty." Thereupon, Prajā-pati, after anointing that Indra, by sprinkling out of three pots filled with nectar, consecrated by the chanting of the Anuṣṭubh-ŕc, provided him with the protection of the Su-dars'ana, (the discus of Viṣṇu), to the right and the Pāñca-janya, (the conch of Viṣṇu), to the left. Thus was he well protected on both sides as well. Again, (Prajā-pati) after inscribing the Anuṣṭubh-mantra on a plate of gold having the lustre of the Sun, fastened it round this (Indra's) neck. Thereupon (Indra) became difficult to be looked at, (because of his dazzling splendour). (Prajā-pati) then imparted unto him, (Indra), the Anuṣṭubh-vidyā. Thereafter the Deva-s acknowledged the suzerainty of Indra, (who sparkled with celestial lustre). He then became the king of Heaven. He, who knows thus, becomes the king of

Heaven. (On being crowned the king of Heaven) Indra thought thus : "How shall I conquer the earth as well ? " He then sought the aid of Prajā-pati. Prajā-pati then bestowed on (Indra), in response to his request, the Bhadrāsana, (auspicious throne) of the form of a tortoise, adorned at the eight corners with Indra and other guardians of the principal and the intermediate quarters, the eight elephants and the eight serpents, keeping guard over the cardinal points. Thereupon, he, (Indra), conquered the earth (as well). Thenceforward he became the overlord of the two worlds. He, who knows thus, becomes the overlord of the two worlds. He conquers the earth. (2)

MEANS OF FIRMLY ESTABLISHING ONE'S SELF IN THE PARAMĀTMAN

He who considers the Paramātman (not differentiated from the innermost Ātman) as not firmly established (in his supreme seat), but as scattered (among and as having attained the differentiated state of the Jīva-s), due to (the hostile influence of) the enemies (of the Ātman, *viz.*, the outer and the inner senses, that create the erroneous impression that the body and the phenomenal world are really the Ātman and what pertain thereto), that seeker should take his firm stand by the Paramātman (manifesting himself in all his glory) in his own seat, (by assuming the non-dual attitude, "I am the Brahman non-differentiated from the innermost Ātman). He, who verily

knows thus, being firmly established in his own Ātman and by no means distracted, overcomes (the hostile influence of) his enemies, (the inner and the outer senses), he who knows thus. (3)

KHAṆḌA VII

FRUIT OF THE STUDY OF THIS VIDYĀ

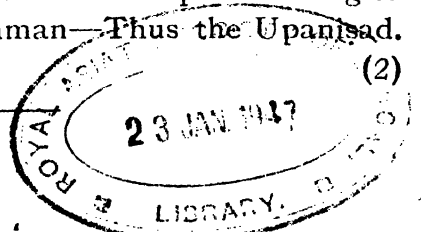
He who studies this lore, studies all the Veda-s. He performs all the various kinds of sacrifices, by going through all the requisite observances prescribed therefor. He takes his ablutions in all the (three and a half crores of) sacred waters. He is rid of all kinds of sins, great and small. He shall attain the exquisite radiance of the Brahman. He sanctifies his ancestors, from Brahman, (the creator), downwards, as well as the progeny springing from his race, through the course of Kalpa-s, (eons), as long as they last. Epilepsy and other incurable diseases would not afflict him. Sinners, as well as the Yakṣa-s, the manes of departed ancestors and evil spirits, should they only touch him, see him or hear him, will attain the worlds attainable by the righteous. At the mere thought of his, all the ends and aims in life will be successfully achieved (by him). Every one will think of him, as he would, of his own father. Even kings will carry out his mandates. One should not make obeisance unto an elder, who is not his Ācārya, on seeing him, nor should he resort to any person, other than the Ācārya. (By

acting according to these precepts), he would verily become a Jīvan-mukta. After the demise of his body, he would attain the abode on the other side of the darkness (of ignorance). Where the Virāj, the Lord Nṛ-siṃha, manifests himself, there will be worship. Sages intent on the meditation on the real form of that (Nṛ-siṃha, the Paramātmān), will seek repose in the Paramātmān, the self-same (Nṛ-siṃha), (at the final dissolution of the world), at the end of the Kalpa. Nor will they be born again. (1)

RULE RELATING TO THE IMPARTING OF THE VIDYĀ

One should not impart this Vidyā unto one who is insincere, nor to one possessed of prejudice, nor to one who has not studied the Veda-s, nor to one who is not a devotee of Viṣṇu, nor to one who is untruthful, nor to one devoid of austerities, nor to one who is not possessed of self-control, nor to one who has not attained tranquillity of mind, nor to one who has not been initiated by his Guru, nor to one who is not prone to follow in the wake of the Dharma, (right course of conduct prescribed for his class and stage in life), nor to one who is given to violence, nor to one who is not inclined to tread on the path leading to the realization of the Brahman—Thus the Upaniṣad.

(2)



THE KALI-SAMTĀRAṆOPANIṢAD

[This Upaniṣad, which is the One hundred and third among the 108 Upaniṣad-s and forms part of the Kṛṣṇa-yajur-veda, deals with the potency of the muttering of the Lord's name, in the riddance of the delusion relating to the existence of things apart from the Brahman and with the attainment of the state of the Brahman, by breaking through the veil of the Jīva.]

CROSSING OVER (THE EVIL EFFECTS OF) KALI, THROUGH THE REMEMBRANCE OF THE NAME OF THE LORD ALONE

At the end of the Dvāpara-(yuga), Nārada approached Brahman, (the creator), and (asked him) thus : "Wandering as I do over the face of the earth, how may I, O Lord ! cross over (by overcoming the evil effects of) the Kali-age ? " The reputed lord Brahman then made reply thus : " Well have I been questioned thus (by thee). Do thou listen to that profound secret, (whose import) is endorsed by all the Veda-s and which is worthy of being preserved (from being profaned by the uninitiated), through the aid of which thou wilt pass (unscathed) through the course of worldly existence in

the Kali-age. Through the mere utterance of the name of the foremost Puruṣa, the Lord Nārāyaṇa, one is shaken off (the evil effects of) the Kali-age. This then is the secret, (1)

THE SIXTEEN NAMES THAT DESTROY THE VEIL OF THE PARA-BRAHMAN

Nārada further questioned (Brahman) thus: "What is that name O Lord?" The reputed Hiranya-garbha replied thus: "Hare, Rāma, Hare, Rāma, Rāma, Rāma, Hare, Hare,—Hare, Kṛṣṇa, Hare, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare, Hare." (O Hari, O Rāma, O Hari, O Rāma, O Rāma, O Rāma, O Hari, O Hari,—O Hari, O Kṛṣṇa, O Hari, O Kṛṣṇa, O Kṛṣṇa, O Kṛṣṇa, O Hari, O Hari,)—This (collection) of sixteen names is destructive of the baneful influences of Kali, (even if muttered once). [That, which takes away ignorance and its concomitants, based on the belief in the existence of things apart from the Brahman and culminates in the remaining as the Brahman alone, is what is known as Hari. That, which eradicates the misery incidental to the influence of Kali, through the remembrance of its name even once, is what is known as Kṛṣṇa. That, which manifests itself as the peerless Brahman and is adored as such, is what is known as Rāma.] Beyond this there is no other better means to be found in all the Veda-s. (This collection of sixteen names) is destructive of the veil of the Jiva, which is invested with the sixteen Kalā-s, (beginning with the Prāṇa and ending

with Nāman). When the veil of the Jīva is broken through, (with the muttering of the names of the Lord), then the transcendent Brahman manifests itself (in all its glory), even as the radiant region of the solar disc shines forth brilliantly with the vanishing of the clouds.

.. (2)

THE POTENCY OF THE MUTTERING OF THE LORD'S NAME

Again Nārada asked (Brahman) thus : " O Lord ! What rule is to be adopted in this matter ? " (Brahman) replied unto him thus : " There is no rule to be followed in this matter. A Brāhmaṇa, (muttering the name of the lord) always, whether in a clean or an unclean state, attains the four kinds of liberation, *viz.*, Sā-lokya, identity of abode, Sāmīpya, proximity, Sā-rūpya, identity of form and Sā-yujya, complete incorporation (with the Brahman), (as this Vidyā of sixteen names has the sanction of the Veda-s). When one mutters this (Vidyā) of sixteen names, three and a half crores of times, then he overcomes (the sinful consequences of) murdering a Brāhmaṇa, overcomes (the sinful consequences of) suffering the domestic sacred fire to become extinct, becomes purified from the sin of pilfering gold, becomes purged of the sin of having had sexual intercourse with a woman of a low caste, becomes purged of the sin of proving false to his departed ancestors, to celestial beings and to his fellow men, and forthwith gets purified from the sin of having

transgressed all rules of conduct (laid down in Sāstra-s, relating to his every-day life). He is at once liberated (from all delusions relating to the phenomenal world), (and becomes the Brahman alone). (3)

THE KṚṢṆOPANIṢAD

[This Upaniṣad, which is the Ninety-sixth among the 108 Upaniṣad-s and forms part of the 'Atharva-veda, gives a description of the all-embracing character of the Paramātmān and seeks to throw light on the esoteric significance of the several incidents connected with the incarnation of Kṛṣṇa.]

KHAṆḌA I

THE PLIGHTED WORD OF S'RĪ RĀMA-CANDRA

RELATING TO HIS INCARNATING AS KṚṢṆA

On seeing S'rī Rāma-candra of the character of the noumenal existence, absolute sentience, and unsurpassed bliss, (he being the incarnation of) S'rī Mahā-viṣṇu, with all his limbs of matchless beauty, the sages that dwelt in the forest, were filled with great marvel. They spoke unto him thus : "How irreproachably perfect (is thine form); (O Lord ! No other form but that of the peerless Brahman can stand a comparison with thine). All the Avatāra-s of thine, (we verily deem as glorious, as leading ignorant folk like us unto the attainment of the glorious state of the Brahman). (Even the gods, from Brahman downwards), hold in

high estēem (thy Avatāra-s, commencing from the Matsya). ,We shall presently embrace thee, (that art the prop of the phenomenal world, both in its individual and collective aspects and that remainest as the sole residuum, after the negation of the false perceptions of the body and the like as the Ātman, due to ignorance and its concomitants).” (Thereupon Rāma-candra said unto them : “ Even if you should assume the form of females through your power of Yoga, I cannot gratify your desire during this incarnation of mine, because of my vow of being wedded to a single wife). In another cycle of the world’s life, when I incarnate as Kṛṣṇa, do you embrace me as cow-herdresses.” Listening to the words of the Lord and being filled with joy, they said : “ O Lord ! when thou incarnatest as Kṛṣṇa, there will be other incarnations, (forming thy Aṃśa-s, subdivisions, such as Bala-bhadra and other) cowherds, (assuming the form of males) ; then do thou make us incarnate as females (not possessed of control over ourselves). (At that time, in order that thy body might ever come into contact with ours, O Lord !) a body well adapted (for Rāsa-kṛīḍā, sportive dances with cow-herdresses) should be assumed mutually (by thee, the omnipotent Īśvara and also) by us, so that the bodies of all of us, (that are intent on attaining thy real state), might frequently touch thine : Let us assume suitable incarnations.” On hearing these words of Rudra and other gods (and celestial sages), the Lord himself replied thus : “ I shall verily embrace you all. I shall readily accede to your request.”

DESCRIPTION OF THE LORD AS THE PARĀMĀTMAN
IMMANENT IN ALL

(On hearing the sweet words of Rāma-candra, well-known for keeping his plighted word), those gods (and sages), all alike were overfilled with joy (and said): "Now are we verily blessed." (For keeping the promise, thus made to the multitudes of gods and sages, Rāma, after withdrawing himself from that incarnation, assumed the incarnation of Kṛṣṇa, along with all his limbs, veil, retinue and power). The unsurpassed bliss, (derived from the realization of the real form of the Paramātman), became Nanda, (the foster-father of Kṛṣṇa, who was filled with endless delight in having attained the Paramātman, S'rī Kṛṣṇa, as his foster-son). (The exquisite Brahma-vidyā), wherein abides the liberation (from the delusion of worldly existence, through the bestowal of the knowledge of the Brahman on its votaries) became Yaśo-dā, (Nanda's wife, the bestower of fame, distinction and knowledge unto her devotees). The reputed Māyā is said to be of a three-fold character: arising out of the preponderance of rhythm, mobility and inertia. The rhythmic variety is said to be vested in the devoted Rudra, the mobile variety in Brahman (engrossed in the work of creation), and the inert variety in the Daitya-faction (possessed of demoniacal proclivities). Thus is Māyā said to be of a three-fold character. The Māyā of Viṣṇu, (that) originally manifested herself, (to all appearance, as) the daughter (of Nanda), is unconquerable by the muttering

of Mantrā-s, (or any other means, such as Karma-yoga, save through the knowledge of the Brahman). The daughter of Brahman, (the Brahma-praṇava), (bursting out of his vocal organ as the Turīyaṃ-kāra), whose glories are sung by the Veda-s, that Praṇava became Devakī, (the radiant resonance). The Nigama (of the Veda-s) alone became Vasu-deva, (the father of Kṛṣṇa), establishing as it does, through the import of the Veda-s, the identity between Kṛṣṇa and Rāma (connoted by the terms "That" and "Thou" of the sacred text "That thou art"). Him, who is ever engaged in diverting himself in the company of the cow-herds, cow-herdresses and the gods in the forest of Bṛndā-vana, that reputed one alone, (the Veda-s, Brahman, Rudra and other gods, and Sanaka and other sages) praise for ever as the Paramātmā incarnate on earth. The Ṛc-s, (hymns of the Veda-s) alone became the cow-herdresses and the herds of cows. The lotus-seated Brahman formed the staff of the Lord (used for directing the herds of cows), the Lord Rudra became the bamboo-flute, and Indra became the bugle-horn. The sin, (that is destroyed by the remembrance of the Lord's name), took shape as the Asura (of that name, *viz.*, Aghāśura). Go-kula became the forest-Vaikuṇṭha, wherein the sages assumed the shape of reputed trees. Greed, anger and other wicked qualities took the form of Daitya-s, (haunting the forest and vanishing at the sight of the Lord), and the Kali-age, (wherein they flourish), ceased to be there. (In that forest-Vaikuṇṭha), he that has assumed the form of a cow-herd, (the Lord

Kṛṣṇa) is verily Hari, that has assumed an illusory form. The jugglery of the Lord is verily inscrutable. The phenomenal world has indeed been tricked into not knowing his real nature, by the deception practised by this juggler. That (power of trickery of his, which is capable of achieving the unachievable and which is unintelligible to all but the sages initiated into its mystery) is incapable of being comprehended even by the gods (with no exception). The Moon should have assumed the form of fortitude *in excelsis*, (to have shone over those resorts for the diversion of the Lord). How can the phenomenal world be an illusion to him, by whom Rudra was turned into a bamboo-flute (for the diversion of his jovial comrades)? The intelligence of the gods, wherein lay their real strength, that very intelligence of theirs was taken away in a trice by this (Kṛṣṇa). The serpent, Ādi-śeṣa, assumed the form of Bala-rāma and the eternal Brahman became Kṛṣṇa. Similarly, the sixteen thousand one hundred and eight damsels sporting in his company, are verily the Ṛc-s and the Upaniṣad-s. Verily those damsels are no other than the Ṛc-s of the form of the Brahman. Hatred became the gladiator, Cāṇūra, while spite became the boxer, Jaya. Rashness became the horse, Kuvalayāpīḍa and arrogance became the demon, Baka, while compassion became Rohiṇī, the reputed mother (of Bala-rāma) and the earth-goddess became Satya-bhāmā, (the consort of Kṛṣṇa). Black leprosy became Aghāsura and the spirit of the Kali-age took shape as king Kaṁsa. Tranquillity incarnated as Sudāmaṇ, the comrade (of Kṛṣṇa). Upright conduct took

shape as A[•]-krūra and self-control assumed the form of Uddhava. The conch, (known as the Pāñca-janya), born of the ocean of milk and next of kin to Lakṣmī, with a blast resembling thunder, that is Viṣṇu himself. The milk-pails broken by him in the dairies (of the cow-herdresses) were turned into the ocean of milk. Becoming a child (in the homes of the cowherdresses), he plays in the great ocean of milk once again, as he did (in the ocean of milk adorned by the S'veta-dvīpa) of yore, having incarnated for the destruction of (wicked) foes, and the protection (of the virtuous), so as to establish the sway of righteousness (once again in the world) and show mercy to all beings. (One should know Kṛṣṇa as the protector of righteousness, which has its being only from him. That Cakra (of the phenomenal world), which was created by the omnipotent (Brahman), the self-same (Brahma-cakra) assumes the form of the Brahman (and is verily the Brahman alone). The chief vital air that takes its rise at the time of the Lord's birth, the same is the Cāmara-(fan) of the name of Dharma. Agni forms the reflection of the radiance of the Lord and Mahes'vara, (Rudra), his sword. Kas'yapa, (the progenitor of the gods), assumes the form of the mortar (to which the child, Kṛṣṇa, was fastened by means of a rope to keep him away from mischief) and A-diti, the mother (of the gods) assumes the form of the rope. The S'aṅkha and the Cakra, which became his weapons, are respectively the Siddhi (of the form of Nir-vikalpa-samādhī) and the Bindu, (the direct perception of the Turiya), (in the Sahasrāra) over the crest of all beings, (which

all Yogins attain). (Though the Paramātmā stands established as one alone, yet, for the reason that he is the All-Ātman, pervading all both from within and from without), whichever celestial forms wise men speak of as his, they (the wise men) make salutation unto those celestial forms and others of that type, (in the belief that by doing so, they make salutation unto him alone), there is no doubt about it. The actual occasion for the killing of all the foes (of the Paramātmā), that alone takes shape as his mace. The Māyā investing the Ātman (of the Lord), becomes the bow known as the S'ārṅgā. The seasons, such as Autumn and others, become the nourishing food (on which he feeds). The egg of ignorance, which is the seed of the myriads of phenomenal worlds, is held by the lord in his hand, as if in sport, (he being the Virāḍ-ātman from whom myriads of macrocosms spring and derive sustenance). Garuḍa becomes the lofty banyan tree (on the Go-vardhana-hill in Bṛndāvana). Sage Nārada becomes Su-dāman, (Kṛṣṇa's school-mate). True devotion to the lord incarnated as Bṛndā, (the Gopī of the name of Rādhā), (who ever abides with the Lord). His power of action manifests itself assuming the form of a clear insight into the real nature of all creatures (constituting the phenomenal world, which are verily apart from the Paramātmā). This phenomenal world is neither differentiated from the Lord, (that has incarnated for its regeneration), nor is it non-differentiated from him, (for the reason that it exists only in him and derives its sustenance from

him). Nōr is the peerless, all-immanent Lord, (Nārāyaṇa, the Paramātmān), capable of being differentiated from these creatures of his, (as their very existence and sustenance would be problematical apart from him). (Simultaneously with the incarceration of the Paramātmān in the world), the entire Vaikuṇṭha, (which, in the view) of the denizens of Svarga, (heaven), (is no other than the seat of the transcendent Brahman of the name of Viṣṇu) has manifested itself on earth. (3-26)

KHAṆḌA II

Once upon a time, there was a Jīva of the name of Saṃkarṣaṇa, (the first born son of Viṣṇu), that was a S'eṣa, (a remnant or part) of Vāsu-deva, (the S'eṣin, that formed the whole, of which Saṃkarṣaṇa was but a part). He, (Saṃkarṣaṇa), desired thus: "Let me beget offspring." From him there came to be (the offspring) of the name of Pra-dyumna, (the pre-eminently mighty-one, the god of love). From him was born A-niruddha, (the unrestrained one) of the name of Ahaṃkāra, (individuality), (known also as) Hiraṇya-garbha, (born of the golden egg). From him sprang forth the Prajā-pati-s, (Lords of created beings), Marīci, (Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pra-cetas, known also as Dakṣa, Vasiṣṭha, Bhṛgu and Nārada), and the airs, Sthāṇu, Dakṣa, Kardama, Priya-vrata and Uttānapāda. From them likewise all beings were born. Hence, out of the S'eṣa, (remnant part), alone have all beings descended. In him alone do they meet with

dissolution. He alone, born in various ways, sustains all beings. He alone, as the descendant of Kadru, carried on investigations into the sciences of Grammar, Astronomy and others, was resorted to by various seekers after liberation, bore the brunt of all the worlds on his single head, like Siddhārtha, (the great lord Śiva, who bore the foaming torrent of the Ganges in his Jaṭā), was besought by all the sages, concealed from view the thousand summits of Meru with his heads, and set at naught the conceit of the Great Vāyu, the god of air. The self-same Lord, (the Śeṣa, the part) by gaining the favour of the Lord, (the Śeṣin, the Para-brahman), was born in the same manner, through the grace of the Brahman, with his real form, Yuga after Yuga, (cycle after cycle of the world's age). He alone became the Sau-mitri, (Lakṣmaṇa, the son of Su-mitrā) in the Ikṣvāku-line (of kings). After becoming an expert in the science of archery and the science of hurling the javelin, he slew all the demons and (thereby) firmly established the traditional Dharma that should prevail among the four Varṇa-s (classes by birth) once again. The self-same Lord, became, at the conjunction of the (Dvāpara and Kali)-Yuga-s, (Bala-rāma), the son of Vasu-deva and Rohiṇī, with a form resembling the transparent autumnal cloud, who, having mastered the science of weapons, such as the mace and the like, and imbued with the spirit of vanquishing many a Kṣattriya king in battle, brought down the unbearable burden of the terrestrial world. The same Lord, having been born of a Brāhmaṇa family, in the fourth (Kali)-Yuga

also, with the object of reclaiming all the Upaniṣad-s, enlarging the field of all the sciences of human conduct and regenerating all the people, preached the rules of conduct that should be adopted by the true devotees of Viṣṇu and put down all the heretics. The self-same Lord pervades the interior of the Universe. He is again of an all-embracing character. He alone is worthy of being meditated upon by seekers after liberation. He alone is the bestower of liberation. By remembering him, one is released from all his sins. By repeatedly muttering his name, one attains identity with Viṣṇu. Whoever studies this (Upaniṣad) by day, destroys all sins committed by him at night. Whoever studies (it) by night, destroys all the sins committed by him during the day. This is verily the secret (underlying) all the Veda-s. This again is the secret (underlying) all the Upaniṣad-s. He who studies this, attains the fruit of all the sacrifices, attains mental tranquillity, attains purity of mind, attains the fruit of bathing in all the (three and a half crores of) sacred waters. He who knows thus, is liberated from the bondage of the body.—Thus the Upaniṣad. (1)

[This second Khaṇḍa is found only in two of the Manuscripts.]

THE GARUḌOPANIṢAD

[This Upaniṣad, which is the One hundred and second among the 108 Upaniṣad-s and forms part of the Atharva-veda, explains the Gāruḍa-vidyā, that is potent enough to serve as an antidote against all kinds of poisons that are deadly in their effects, so as to cause extinction of life from the body, which alone is the means of attaining the state of the nondifferentiated Brahman, and winds up with a glorification of the Garuḍa of the form of the knowledge of the peerless Brahman, which alone is competent, from the point of view of the truth, to serve as an antidote against the poison of glorifying the An-ātman.]

THE TRADITION RELATING TO THE GĀRUḌA-VIDYĀ

OM ! I shall presently relate (unto thee) the Gāruḍa-brahma-vidyā, which Vidyā, Brahman, (the creator), related unto Nārada ; Nārada (in his turn) imparted it unto Bṛhat-sena, Bṛhat-sena unto Indra, Indra unto Bharadvāja and Bharadvāja unto his disciples, the Jīvat-kāma-s, (all of whom desired to make a profitable use of their life-time, by acquiring the real knowledge of the nondifferentiated Brahman,

as, with the vanishing of their bodies, their intellect will be of little avail to them and with the loss of their intellect, gnosis could by no means be attained by them, and also in keeping with the Vedic adage, "One attains the transcendent Brahman, while yet entirely immersed in the S'abda-brahman", they were aware that the knowledge of the lore relating to the A-para-brahman is a stepping stone to the attainment of the transcendent Brahman). (1)

THE SEER AND OTHER PARTICULARS RELATING TO THE GĀRUDĀ-VIDYĀ

Of this S'rī-mahā-gāruḍa-brahma-vidyā, (the illustrious lore of the A-para-brahman, known as the great Garuḍa), Brahman, (the creator), is the seer. Gāyat-trī is the Chandas, (metrical form). The illustrious great Lord Garuḍa is the presiding deity. In the absorption in prayer, for the propitiation of the illustrious great Garuḍa, for my effective protection from (the deadly effects of) all poisons, is the application (of the Vidyā). "Om ! Salutation unto the Lord, Salutation unto the thumbs ! Unto the illustrious great Garuḍa, unto the fore-fingers, Svāhā ! Unto the king of birds, unto the middle fingers, Vaṣaṭ ! Unto the illustrious favourite of the Lord Viṣṇu, unto the nameless (ring-) fingers, Hum ! Unto him, who is adored by the three worlds, unto the little fingers, Vauṣaṭ ! Unto him of the form of the ferocious, fearful, diluvian fire, unto the palm and the back of the hands, Phaṭ !" Similarly (the placing of) the Nyāsa-s

over the heart and other Aṅga-s (should be performed). "Bhūr-bhuvah-suvar Om!" Thus is the Dīg-bandha, (enclosing within boundaries). *Dhyāna*, (prayer): (One should meditate on) Garuḍa, the favourite of Hari, with his right foot in the Svastika-posture, (cross-wise) and his left foot bent, with his fore-arms clasped in the attitude of prayer, An-anta, (the śērpent), forming his left wristlet, Vāsuki forming the sacrificial thread, and Takṣaka, his hip-string. His garland is said to be Kārkoṭaka. On his right ear is the Padma and on his left the Mahā-padma. In the region of his crest is the S'aṅkha and between the shoulders is the Gulika. Him, who has the Pauṇḍra-kālika and the Nāgaka, (the white and the dark serpents), playing the role of Cāmara-s, (fan-like deer-tails), and is served by the Elā-putraka, Nāga and others, who is filled with exhilaration, who has eyes of a tawny colour and mighty wings with gold-like lustre, who has long arms and capacious shoulders and is decked with snakes as ornaments, who is of a golden complexion up to the knee, of a snow-white colour up to the hips, of the colour of vermillion up to the neck and with a face resembling a hundred Moons, whose beak and mouth are of a dark-blue colour, who is decked with big and beautiful ear-rings, whose face is frightful with tusks, and crest radiant with a crown, him whose limbs are of the colour of vermillion and whose face is bright-white like the Kunda-flower and the Moon, one should meditate on (this) Garuḍa bejewelled with snakes, three times a day, (at day-break, at noon, and in the evening-twilight),

in this manner: "Salutation unto thee, O vehicle of Viṣṇu! Do thou always conduce to my well-being." (When propitiated thus), he, (the lord Garuḍa), would at once cause (the deadly effects) of poison to be destroyed, (alike of the snake and other venomous creatures, as well as of the belief in the existence of things apart from the Brahman), even as fire would destroy a heap of cotton-wool. (2-5)

GARUḌA-MĀLĀ-MANTRA AND OTHER MANTRA-S.

Om ! Im ! Om ! Salutation unto the Lord, the illustrious great Garuḍa, the king of birds, the chief favourite of Viṣṇu, the adored of the three worlds, who is of the ferocious and fearful form of the diluvian fire, possessed of adamantine talons, adamantine beak, adamantine teeth, adamantine tusks and adamantine tail, and a body protected by adamantine wings, Om ! Im ! Hail, Hail ! O Illustrious great Garuḍa, matchless and unrivalled ! Do thou enter, do thou enter into this. Do thou counter-act the poison (of evil designs) of the wicked, do thou taint (the taint of the tainted). Do thou destroy, do thou destroy the poison of the poisoned. Do thou tear through, do thou tear through the poison of venomous creatures. Do thou eradicate, do thou eradicate all (latent) poison. Do thou destroy, do thou destroy all (kinds of) poison. Kill ! Kill ! Burn ! Burn ! Cook ! Cook ! Turn to ashes ! Turn to ashes ! Hum ! Pha ! Svāhā ! O Illustrious great Garuḍa,

that resembllest the region of the Moon in complexion, that hast in thy fist the solar region, and whose limbs bear the marks of the terrestrial region, remove the poison, remove the poison ! Huṃ ! Phaṭ ! Svāhā ! Oṃ ! cast away, Svāhā ! Oṃ ! Īṃ ! He moves ! He, who is to fulfil that task, who is to fulfil my task, who is of the form of the poison of poisons, who defiles posions, who dries up poisons, who destroys poisons, and who removes poisons. The poison is killed. The poison is destroyed. The latent poison has been absorbed. The poison is completely eradicated. The poison has been killed by thee, that art the Brahman, has been killed with Indra's thunderbolt. Svāhā ! Oṃ ! Salutation unto the Lord, the Illustrious great Garuḍa, the vehicle of Viṣṇu, the adored of the three worlds, of the adamantine talons and the adamantine beak, with his body beautified with admantine wings. Hail ! Hail ! O Illustrious great Garuḍa ! Do thou counter-act, do thou counter-act the poison. Do thou seize, do thou seize with all thy fury. Huṃ ! Phaṭ ! Svāhā ! O Garut-mat ! (the eradicator of all poison), thou art of beautiful wings. The Tri-vṛt, (the three-fold hymn of praise, used in the sacrifice of that name), is the head of thine, (the Virāḍ-ātman). The Gāyat-tra-(sāman) alone becomes thine eyes. The middle of thy body is (made up of) the remaining thousands of Stoma-s. The Vāma-deva-sāman is thy body. The Bṛhad- and the Rathantara- sāman-s form thy two wings. The Yajñā-yajñiya-(sāman) forms thy tail, and (various other) Chandas-s form thy limbs as well as thy resting places. The

Yajus (and the R̥c)-hymns form thy talons, (while the Ātharvaṇa-veda forms the other limbs not mentioned above). Thou art possessed of mighty wings, O Garut-mat ! (Hence) do thou soar heaven-ward and (through the Virāj, the Sūtra and the Īsvara) traverse through the Suvar (and the thirteen other worlds). Om ! Īm ! (Brahman) expounded the Brahma-vidyā of yore on the New-moon day. He moves. He moves, he, who is to fulfil that task, who is to fulfil my task, who destroys poisons, who defiles poisons, who removes poisons. The poison is killed, the poison is destroyed, the poison is completely eradicated. The poison has been killed by thee, that art the Brahman, has been killed with Indra's thunderbolt. Svāhā ! That, "Stryam", (is the seed-syllable of the taker of poisons). Shouldst thou be An-antaka's messenger, or shouldst thou be An-antaka himself, he moves, he that is to fulfil that task, that is to fulfil my task, that destroys poisons, that defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the poison has been killed by thee, the Brahman, with Indra's thunderbolt. Svāhā. Shouldst thou be Vāsuki's messenger or Vāsuki himself, he moves, he moves, he, who is to fulfil that task, who is to fulfil my task, who destroys poisons, who defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the poison has been killed by thee, the Brahman, with Indra's thunderbolt. Svāhā. Shouldst thou be Takṣaka's messenger or Takṣaka himself, he moves, he moves, he, who is to fulfil that

task, who is to fulfil my task, who destroys poisons, who defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the poison has been killed by thee, the Brahman, with Indra's thunderbolt. Svāhā. Shouldst thou be Kārkoṭaka's messenger or Kārkoṭaka himself, he moves, he moves, he, who is to fulfil that task ; who is to fulfil my task ; who destroys poisons, who defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the poison has been killed by thee, the Brahman, with Indra's thunderbolt. Svāhā. Shouldst thou be Padmaka's messenger or Padmaka himself, he moves, he moves, he, who is to fulfil that task, who is to fulfil my task, who destroys poisons, who defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the poison has been killed by thee, the Brahman, with Indra's thunderbolt. Svāhā. Shouldst thou be Mahā-padmaka's messenger or Mahā-padmaka himself, he moves, he moves, he, who is to fulfil that task, who is to fulfil my task ; who destroys poisons ; who defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the poison has been killed by thee, the Brahman, with Indra's thunderbolt. Svāhā. Shouldst thou be Śaṅkha's messenger or Śaṅkha himself, he moves, he moves, he, who is to fulfil that task, who is to fulfil my task, who destroys poisons, who defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the

poison has been killed by thee, the Brahman, with Indra's thunderbolt. Shouldst thou be Gulika's messenger or Gulika himself, he moves, he moves, he, who is to fulfil that task, who is to fulfil my task, who destroys poisons ; who defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the poison has been killed by thee, the Brahman, with Indra's thunderbolt. Svāhā. Shouldst thou be Pauṇḍra-kālika's messenger or Pauṇḍra-kālika himself, he moves, he moves, he, who is to fulfil that task, who is to fulfil my task, who destroys poisons, who defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the poison has been killed by thee, the Brahman, with Indra's thunderbolt. Svāhā. Should it, (the poison), be of spiders and centipedes, should it be of scorpions, should it be of horses, should it be of inanimate or of animate beings, he moves, he moves, he, who is to fulfil that task, who is to fulfil my task, who destroys poisons, who defiles poisons ; the poison is killed ; the poison is destroyed ; the poison has been killed with Indra's thunderbolt ; the poison has been killed by thee, the Brahman, with Indra's thunderbolt. Svāhā. Out of the ' poisons

produced in poisonous mouths, poisonous fangs, poisonous tusks, poisonous limbs, and poisonous tails of the great celestial serpents, such as An-antaka, Vāsuki, Takṣaka, Kārkoṭaka, Padmaka, Mahā-padmaṅka, S'āṅkhaka, Gulika, Pauṇḍra-kālika, Nāgaka and others of the type of great serpents and the like, likewise of poisonous creatures investing the Universe, such as scorpions, spiders, centipedes, mice, house-lizards, small lizards, and Ghraṇāsa-s (blood-suckers), (the poisons) of beings generated in human habitations, mountain-caverns, mole-hills, or seasonal conflagrations, of insects feeding on grasses and leaves, and abiding in the holes of dry wood, timber and trees, of those taking their origin from roots, barks, trunks, exudations, leaves, flowers and fruits of trees, of worms, monkeys, dogs, cats, jackals, tigers, and swine, of those born of the womb, hatched out of eggs, sprouting out of seeds, and generated out of sweat, or of wounds caused by the piercing of weapons and missiles, tumours, ulcers, carbuncles and others artificially caused, of the evil effects produced by evil spirits, vampires, pumpkins, devils, ghosts, demons, Yakṣa-s and phantasms of other sorts generating fear, of poisonous beaks and tusks, poisonous limbs, poisonous tails and all poisons in general. Thou art of the form of the poison of such poisons, that defilest poisons, that driest up poisons, that destroyest poisons, and removest poisons. The poison is destroyed, the poison is killed, by thee that art the Brahman, with Indra's thunderbolt. Svāhā. *

THE FRUIT OF THE STUDY OF THIS UPANIṢAD

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He who recites this Brahma-vidyā on a New-moon-day, or listens to its recital, him, snakes do not torment during the duration of his life. Having caused eight Brāhmaṇa-s to take (to this Vidyā), he should discharge them with (blades of Darbha)-grass. Having caused one hundred Brāhmaṇa-s to take to this Vidyā, he should discharge them with his eyes. Having caused a thousand Brāhmaṇa-s to take to this Vidyā, he should discharge them merely with a mental resolve. They will not let loose snakes, either in water or in grass. They will lay aside their sticks. Thus said the Lord, Brahman, (the creator).—Thus the Upaniṣad. (25)

THE GO-PĀLA-TĀPINY-UPANIṢAD

[This Upaniṣad, which is the Fifty-fifth among the 108 Upaniṣad-s and forms part of the Atharva-veda, gives an exposition of the glory of the qualified Brahman, (the Paramātmān), leading to the attainment of the peerless state of the nondifferentiated Brahman, in the form of three discourses between the sages and Brahman, (the creator), between the bevy of the Go-pī-s and Dur-vāsas, and between Brahman, (the creator), and Nārāyaṇa, (the Paramātmān).]

GO-PĀLA-PŪRVA-TĀPINĪ

UPANIṢAD I

BENEDICTORY

Salutation unto the Lord Kṛṣṇa, (the Paramātmān), of the form of infinite existence, pure sentience and unsurpassed bliss, (who, by incarnating into this phenomenal world and assuming multitudinous forms, that are apart from his own, nevertheless remains as the Paramātmān alone), who renders (his devotees) devoid of misery, (incidental to worldly existence and the

ignorance of the real character of the Brahman, should they be only truly devoted unto him), who is knowable (in the proper perspective) only through (the knowledge of) the Vedānta (expounded in the various Upaniṣad-s), who is the supreme Guru, (whose instructions, imparted through the Bhāgavad-gīta, contribute to the eternal well-being of the world at large), and who is the sole witness (unconcernedly bearing testimony to the myriads of perceptions and nonperceptions) of the mind (of all beings). (1)

THE SUPREME GOD-HOOD OF GO-PĀLA-KṚṢṆA

Oṃ ! The sages (Nāra-da and others, though they were by themselves conversant with the truth of the Brahman, yet with a view to the regeneration of the world of ignorant beings), once upon a time, asked the Brāhmaṇa, (Brahman, the creator), thus : “ Who is the supreme God ? Of whom is Death afraid ? From knowing whom, will all things become known ? Through what (cause) does this world (of beings) run its course of existence (smoothly enough) ? ” (Being thus questioned, the Brāhmaṇa, (Brahman, the creator), replied unto them, (through the Go-pāla-mantra-rāja-vidyā), thus : “ Kṛṣṇa is verily the supreme God. Death (of the form of ignorance due to delusion relating to the existence of things apart from the Brahman) is verily afraid of Go-vinda, (who is realized aright, through the true import of the sacred texts, “ That thou art ”, and the like, as the Paramātmā alone, without a peer)

Through the realization of Go-pī-jana-vallābha, (the Paramātmān, who is ostensibly the favourite of the bevy of Go-pī-s, the cow-herdresses of Mathurā, but really manifests himself as the Paramātmān, that remains as the residual substratum, after the dissolution of the bevy of Go-pī-s and the phenomenal world, that are but illusory and veil the real form of the Brahman), this (phenomenal world in its entirety) comes to be known (in its real character of nonexistence and is ultimately reduced, through the dawning of perfect knowledge, to the peerless state of the Brahman alone). (It is) Svāhā, (Māyā, that has been characterized by knowers of the Brahman as illusory and not existing at any time apart from the Brahman), (through whom) this world of beings runs its course of existence. (2, 3)

DEMONSTRATION OF THE REAL FORM OF GO-PĀLA-KṚṢṆA

(The sages) then asked (Brahman) thus : “ Who is Kṛṣṇa ? Who is also this Go-vinda ? Who is this favourite of the Go-pī-s ? And what is Svāhā ? ” The Brāhmaṇa, (Brahman, the creator), replied unto them thus : “ He, who, (through his being of the character of eternal existence, pure sentience and unsurpassed bliss), destroys the sins (of falsehood, non-sentience and misery), (is Kṛṣṇa). He who is realized through the Veda-s, which form the basis of all sacred utterances, (is Go-vinda). He, (who is omnipotent and is) the repository of all the systems of knowledge and the supreme

controller, (that is immanent in all beings), is the favourite lord of the bevy of Go-pī-s. That (Svāhā, through whom alone the phenomenal world courses through its existence), is verily Māyā. That, which is divisible, (the variegated substance of the Īśvara), is the transcendent Brahman alone, (when divested of the differentiation). He who meditates on, mutters (the Mantra-s relating to) and worships (the Paramātmā, Kṛṣṇa, with true devotion), verily becomes immortal. (4, 5)

SPECIAL MEDITATION ON THE FORM OF GO-PĀLA-KṚṢṆA

They, (the sages), said unto Brahman: "What is his form? What is the prayer to be muttered in praise of him? What, pray, is the manner of worshipping him? Do thou describe all this unto us, who are very eager to know all about this." Unto them replied Hairaṇya, (the son of Hiraṇya-garbha, *i.e.*, Viṣṇu) thus: "(The form he assumes is) the guise of a cowherd, sublime like the ocean and resting under the Kalpaka tree, (ever prone to bestow their heart's desires on his devotees)". Here occur these verses (dealing with the same subject). "By meditating on him, whose eyes resemble the flawless white lotus flowers, who is of the colour of the cloud and is clad in garments that are lustrous like lighting, who has two arms, who assumes the Cin-mudrā-posture (with his right hand), who is the Īśvara adorned with the garlands of wood-flowers,

who is surrounded on all sides by Go-pa-s, (typifying Jīva-s), Go-pī-s (typifying Māyā) and cows (typifying the Veda-s, all of them seeking asylum under him), who has his favourite resort at the foot of the Kalpaka tree, who is richly adorned, who rests in the middle of a ruby-coloured lotus, who is fanned by the soft, mild and gentle zephyrs occasioned by the ripples of the Kālindī-river, (the Jumna), by meditating on this Kṛṣṇa with a full heart, one is released from the bonds of worldly existence.”—Thus. (6-10)

MUTTERING THE GO-PĀLA-KṚṢṆA-MANTRA

The prayer (of five parts), to be muttered in praise of him, (the Kṛṣṇa-brahman), is again this: Water, (indicated by the mystic syllable, “ K,” the Ab-bīja), earth, (indicated by the mystic syllable, “ L”, the Pṛthvī-bīja), (the mystic syllable, “ Ī”, indicative of Kāma, the God of love), the Moon, (indicated by the Bindu, the drop), jointed together (and forming) the Kāma-bīja, “ Kṛṣṇ,” along with the word “ Kṛṣṇāya ”.—This, (“ Kṛṣṇ Kṛṣṇāya,”—Kṛṣṇ, unto Kṛṣṇa), is the first part (of the Mantra). “ Go-vindāya ”, (unto Go-vinda).—This is the second part. “ Go-pī-jana ”, (of the bevy of cowherdresses)—This is the third part. “ Vallabhāya ”, (unto the favourite lord)—This is the fourth part. “ Svāhā ”, (I offer oblation)—This is the fifth part. Thus (is formed the Mantra). Muttering the five parts, (the seeker becomes the Virāḍ-ātman of) the five Aṅga-s, (through the attainment of the form

of) heaven, earth, the Sun, the Moon and fire. Through such form is attained the Brahman, is attained the Brahman—Thus. Here (occurs) this verse (of the same import): Having obtained (the monosyllable), “Klīm”, at first, (then adding) the words, “unto Kṛṣṇa”, “unto Go-vinda”, and “unto the favourite lord of the bevy of Gō-pī-s,” (and adding thereafter, what is equivalent to) the great Illusion, (*viz.*, “Svāhā), he who mutters the Mantra (thus obtained) frequently, for him there is forthwith the attainment of the Brahman of five Aṅga-s, (parts, *viz.*, Brahman, Viṣṇu, Rudra, Īśāna, and Sadā-siva, as the ordinary fruit). (Through the application of the mind to the import of the Mantra-s, in the course of muttering them, is attained the state of the non-differentiated Brahman, as the chief fruit). There will be no other course remaining to be pursued by him. Thus. (11-13)

WORSHIP OF GO-PĀLA-KṚṢṆA

Devotion unto him, (Go-pāla-kṛṣṇa), constitutes worship. That, again, is the intense application of the mind, completely detached from all concern with this world or the other world, (by exclusively assuming the attitude, “I am the devoted servant of the Paramātmān,” or “I am that Paramātmān alone,” in relation to the real form of the Paramātmān) and becoming absorbed therein. This alone is inactivity (leading to salvation, through mental abstraction, as opposed to what is attained through religious austerities, which is not of

a permanent character). Knowers of the Brahman worship Kṛṣṇa in various ways, (through diverse forms of sacrifice, ranging between Soma-yajña and Jñāna-yajña). They adore the good Go-vinda, (through study, reflection, concentration and the like), in diverse ways. The favourite lord of the Go-pī-s, lifted the worlds, as the Mahā-maṇḍūka, as Ādi-kūrma, as Ādi-s'eṣa, Varāha and the like and sustains the worlds in the capacity of Viśva, Virāj, Oṭṭ and other forms of the Ātman. Under the influence of Svāhā, (Māyā), the self-same lord of the fertile seed caused the phenomenal world to throb with life, (at the time of the creation). Even as Vāyu, (the chief vital principle), though one by itself, became five-fold, (of the character of the Prāṇa, the Apāna, and other vital airs), in every being, when it entered the world, even so, this Kṛṣṇa, the Paramātmā, though one and indivisible, manifests himself as (the substance) of the five terms (of the Go-pāla-rāja-vidyā-mantra), through its sounds, for the well-being of the world—Thus. (14-16)

UPANIṢAD II

THE MODE OF WORSHIPPING GO-VINDA

(The sages) said (unto Brahman) thus: "Pray relate unto us the (mode of) worship of this Paramātmā, Go-vinda, the main stay of all." (Brahman) replied unto them thus: "(Placing) the raised seat intended for him, (in the domestic place of worship, after washing it well) and (drawing the figure of) an eight-petalled

gold-lotus (thereon, with fragrant sandal-paste), in the interior of *it, (the lotus), (inscribe) a pair of triangles, (one over the other, with apexes pointing upwards and downwards and bases parallel to the top-line of the raised seat). (In the middle of the Ṣaṭ-koṇa should be inscribed the Kāma-bīja, "Klīm" and the name of the Sādhaka, what he seeks to attain and the words, "Mama Sarvābhiṣṭa-siddhiṃ Kuru, Kuru"). At the Saṃdhi-s or points of intersection of the six sides of the Ṣaṭ-koṇa should be inscribed, in order, the syllables, Klīm, Kṛṣ, Nā, Ya, Na, Maḥ, in the interior. (After placing the Ramā-bīja, "Śrīm", in the eastern, south-western and north-western corner-angles of the Ṣaṭ-koṇa, and the Māyā-bīja, "Hrīm", in the western, north-eastern and south-eastern corner-angles), and thereafter filling the interior of the six corner-triangles with the eighteen syllables of the (Go-pāla)-brahma-(mantra), enriched by the Kāma-bīja, (*i.e.*, Klīm, Kṛṣ, Nā, Ya, Go, Vin, Dā, Ya, Go, Pī, Ja, Na, Val, La, Bhā, Ya, S'vā, Hā), three syllables in each triangle, then dealing with the twenty-four syllables of the An-aṅga-gāyat-trī, (*i.e.*, Kā, Ma, De, Vā, Ya, Vid, Ma, He, Puṣ, Pa, Bā, Nā, Ya, Dhī, Ma, Hi, Tan, No, 'Naṅ, Gaḥ, Pra, Co, Da, Yāt), in the same manner, by inscribing three syllables in each of the eight petals of the eight-petalled lotus, [and then again, distributing the forty-eight syllables of the Kāma-mālā-mantra, (*i.e.*, Na, Maḥ, Kā, Ma, De, Vā, Ya, Sar, Va, Ja, Na, Pri, Yā, Ya, Sar, Va, Ja, Na, Saṃ, Mo, Ha, Nā, Ya, Jva, La, Jva, La, Pra, Jva, La, Pra, Jva, La, Sar, Va, Ja, Na, Sya, Hṛ, Da,

Yaṃ, Me, Va, S'aṃ, Ku, Ru, Svā, Hā), six syllables in each petal of the eight-petalled lotus]; then describing a circle around the eight-petalled lotus, and inscribing the letters of the Saṃskṛt Alphabet (except ḷ), all of them nasalized with the Anu-svāra along its circumference, finish off by drawing a quadrilateral (representing) the Bhū-gr̥ha, provided with trident-marks at the four quarters and the four corners. [Then having offered oblations over the Yantra, by streaming ghee a thousand times and wiping it off, muttering the Mantra ten thousand times, one should wear the Yantra as an amulet. By doing so, such practitioner would attain the overlordship of the three worlds and be adored even by the gods. Should the Yantra be one intended for daily worship, then the practitioner should worship at first the several parts of the Yantra, from the Maṇḍapa, down to the Bhū-gr̥ha, in the following manner. He should worship at the four feet of the raised seat in the four cardinal directions, Dharma, (righteous conduct), Jñāna, (knowledge), Vai-rāgya, (thorough detachment) and Ais'varya, (opulence) and at the four feet in the intermediate directions, the self-same (Dharma, Jñāna, Vai-rāgya and Ais'varya). At the pericarp as well as at the stalk of the lotus, he should worship An-anta, (the infinite Brahman). He should then worship the circular arrays of mystic syllables (in the Ṣaṭ-koṇa, the Aṣṭa-dala-padma and the Mātrkā-maṇḍala), all of them but the variants of the three components of the Praṇava, in order, (from inside outwards), as rhythm, mobility and inertia. Then should he worship, in

order, in the eight petals and the pericarp of the lotus, beginning from the eastern petal, clockwise, the four Ātman-s, comprising, the Ātman, the Antar-ātman, the Paramātman and the Jñānātman, and the five Śakti-s, the Vimalotkarṣiṇī (resulting from the conjunction of knowledge and action), the Prahvī, the Satyā, the Īśānā and the Anugrahā, respectively. Then muttering over the lotus the Mantra of the raised seat, thus : "Om! Salutation unto the lord, Viṣṇu, the Ātman immanent in all beings, Vāsu-deva, the basis for the identity of all Ātman-s, Salutation!", glorifying the raised seat (through Arcana), invoking the lord, he should cause the marks of dignity, such as Arghya, and others, Dhūpa (burning incense), Dīpa (waving of lights) and the like to be shown. Then should he perform the worship of the Āvaraṇa-s, (that invest the lord as his retinue). He should, as the first stage, perform the Aṅga-pūjā, by muttering the Mantra-s, "Klām, salutation unto the heart", "Klīm, Svāhā unto the crest," "Klūm, Vaṣaṭ unto the tuft of hair," "Klaim, Hum unto the armour", "Klaum, Vauṣaṭ unto the eyes" and "Klaḥ, Phaṭ unto the missile". Then is the second stage of Āvaraṇa-pūjā, by worshipping in the eastern, southern, western and northern petals of the eight-petalled lotus, Vāsu-deva, Saṃkarṣaṇa, Pra-dyumna and A-niruddha and in the south-eastern, south-western, north-western and north-eastern petals, S'ānti, S'rī, Saras-vatī and Rati. The third stage consists in worshipping in the eight petals, in the order mentioned above, Rukmiṇī, Satya-bhāmā, Jāmbavatī,

Nāgna-jitī, Mitra-vindā, Kālindī, Lakṣmaṇā and Su-sīlā, the Śakti-s of Kṛṣṇa. The fourth stage consists in worshipping in the eastern petal, by muttering, "Om ! Salutation unto Vāsu-deva of the yellow colour ;" in the south-eastern petal, by muttering, "Om ! Salutation unto Yaśo-dā of the colour of gold ;" in the southern petal, by muttering, "Om ! Salutation unto Nāra-da of the pure white colour of camphor ;" in the south-western petal, "unto Rādhā of the pale vermillion colour ;" in the western petal, "unto the lord of the colour of the conch and the Kunda-flower ;" in the north-western petal, "unto Su-bhadrā of the dark-blue colour of the peacock-tail ;" in the northern petal, "unto the Go-pa-s, (the Jīva-s) ;" and in the north eastern petal, "unto the Go-pī-s (illusory in form)." The fifth stage of worship consists in worshipping as above Arjuna, Dāruka, Viṣvak-sena, Sātyaki, Garuḍa, Nāra-da and the mountains. The sixth stage consists in worshipping as above the lord as the treasure of Indra, the treasure of Nila, the treasure of Mukunda and the treasure of Makara, (commencing from the eastern petal and proceeding clock-wise), the treasure of An-anta, the treasure of Kacchapa, and the treasure of Vidyā, (commencing from the western petal) and ending with the treasure of Padma, the transcendent bliss of liberation, (in the north-eastern petal). The seventh stage consists in the worship, as before, of the guardians of the points of the compass, Indra, Agni, Yama, Nairṛta, Varuṇa, Marut, Kubera and Īśa, of Brahman intermediate between the eastern and north-eastern petals

and of Ādi-s'eṣa, between the western and south-western petals. The eighth stage consists in the worship, as before, of the weapons (of these guardians of the points of the compass), Vajra and others. In this manner should the practitioner worship the Lord as invested by the eight sets of Āvaraṇa-devatā-s, at the three junctions, (day-break, noon and dusk), with the sixteen tokens of paying homage, (*viz.*, Āsana, Sv-āgata, Pādya, Arghya, Ācamanīya, Madhu-parka, Ācamana, Snāna, Vasana, Ābharāṇa, Su-gandha, Sumanas, Dhūpa, Dīpa, Naivedya and Vandana), with the right manner of approach. By such worship, all is attained (by the practitioner), all is attained. Here occur the following verses : Kṛṣṇa, (the peerless Paramātmān), though one, brings the entire world under his magical spell, he being the Antar-yāmin of all, (found in the heart and core of every being). He is worthy of all praise, who, though really one, manifests himself in various forms. Those who worship him, as seated on his raised seat (in the manner indicated above), are verily men of fortitude. For them alone is the eternal attainment (of the Brahman) possible and not for others. He is the really eternal one, while all things apart from him (such as the phenomenal world) are only (apparently) eternal. He is the pure sentience (underlying the sentient principle) of all sentient beings, (from Brahman down to a blade of grass, that are responsive to external stimuli). (This Paramātmān of pure sentience), remaining as the one, bestows the heart's desires of the many, (who approach him in all sincerity, seeking his

grace, whether with or without desires to be gratified). Those, who worship him seated on his raised seat are verily men of fortitude. For such alone is eternal bliss and not for others. Those practitioners, who, being ever devoted to this supreme seat of Viṣṇu, (of the form of the Yantra), worship him sincerely, and not out of any sordid motives, unto them alone will (Kṛṣṇa) in the guise of a Go-pa, (cow-boy), reveal with diligence and care that glorious state of his, (without demanding much by way of sacrifice on their part). The seeker after liberation should, after giving up all lines of conduct (laid down by the S'āstra-s for his guidance in worldly existence), seek as his sole asylum, that radiant lord manifesting himself as the Paramātmā nondifferentiated from the innermost Ātman, shedding his lustre over the minds of all beings, that Kṛṣṇa, who, of yore (at the time of the creation), set Brahman about the task (of creating the phenomenal world), who imparted unto him, (Brahman), the Veda-s and again afforded protection unto the self-same Veda-s from being lost in the ocean of the Great Deluge, (by taking the Matsya and other incarnations). Those who mutter the Mantra of Go-vinda, which consists of five words, duly interspersing them with the Oṃ-kāra, unto them will this (Go-vinda) reveal his real form. Hence should the seeker practise (this Mantra) for attaining eternal peace. It is only from this five-worded Mantra in praise of Go-vinda, that all other Mantra-s have taken their origin, for the well-being of mankind, Mantra-s, such as the ten-syllabled one and others, (that came

to be revealed to Sanaka, Sanandana, and other seers) and are practised in the prescribed manner by Saṃkrandana, (Indra), and other gods desirous of enhancing their powers, (ultimately leading to the attainment of the state of the Paramātmān, Kṛṣṇa). (17-24)

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UPANIṢAD III

THE EIGHTEEN-SYLLABLED MANTRA EMPLOYED AS AN AID IN THE WORK OF CREATION

(The sages) questioned (Brahman again about the real form of the five words). He then replied unto them thus: "While I was engaged in attending to my customary duties as Brahman, at the close of the latter half of the day, (just before the hour of dawn), the omnipotent overlord I had been meditating upon and adoring all along, (suddenly manifested himself before me and) imparted instruction unto me. Who was this great Puruṣa, that appeared before me as my instructor? What did he do? When, with the proper frame of mind, salutation was made by me unto him, after bestowing on me the Mantra (of five words), made up of eighteen syllables, which are identical with his real form, to help me in the work of creation, the Puruṣa suddenly vanished from view, Again when I was about to create the world, (the lord, in the guise of a cow-boy, appeared once again before me and showed me) the form of the world to be, by making the requisite division among the (five words of) eighteen syllables, revealed to me (by him). "It is in

this manner. From the monosyllable "Kṛim", I created water from "K", earth from "L", fire from "Ī", the Moon from the Bindu "Ṙ", and from the conjoint syllable (I created) the reputed Sun. Thus. From "Kṛṣṇāya" I created ether; from the ether (of sentience, I created the collection of sounds, the Veda-s); from the next word, ("Go-vindāya"), I created air; from the next ("Go-pī-jana-vallabhāya"), I caused Surabhi, the celestial cow and the fourteen Vidyā-s to be generated; I caused them to be generated. From the next word, (Svāhā), (which is the same as Māyā), I brought into existence all the animate orders of creation, male, female, and neutral, as well as the inanimate orders of creation, in fact, all this phenomenal world, all this phenomenal world, thus. (25)

UPANIṢAD IV

THE SELF-SAME MANTRA THE MEANS OF ATTAINING THE KNOWLEDGE OF THE ĀTMAN

Only through the worship of this Mantra did Candra-dhvaja, (the crescent-ensigned Śiva), come to know of his Ātman, with all his delusion dispelled. For this reason should (the practitioner of the present day) repeatedly practise the eighteen-syllabled Mantra, conjointly with the Oṃ-kāra, (with his mind) drawn away from the enjoyment of the fruit thereof. By doing so repeatedly (the crescent-ensigned Śiva) brought the Pāramātmā actually before his eyes. What the

sages always see (while remaining as the Ātman alone), that is the transcendent seat of Viṣṇu, (the peerless Brahman alone), (which, pervading the rhythmic etheral regions, remains as the radiant glory of the Brahman alone). Hence, (with a view to the successful achievement of the supreme state of Viṣṇu), one should constantly practise this eighteen-syllabled Mantra, should ever practise this—thus. (26-28)

UPANIṢAD V

CREATION OF THE WORLD OUT OF THE FIVE
WORDS OCCURRING IN THE MANTRA

In the matter (of the Mantra of eighteen syllables), some sages say that, for being on the track leading to Kaivalya (aloneness), one should ever mutter, one should ever mutter this Mantra of five words of the character of the Vyāhṛti-s (preceded by the Praṇava, Ōṃ), relating to the glory of Viṣṇu, and unfolding the real character of Kṛṣṇa, out of the first word of which was created the earth-element, out of the second, water, out of the third, fire, out of the fourth, air, and out of the fifth, ether. Here occur the following Gāthā-s. From the first word of which has been evolved earth, from the second there has been the evolution of water, from the third has been evolved fire, from the fourth, air (the wafter of smells), and from the fifth of which there has been the evolution of ether, that one Mantra alone should the seeker after liberation practise. By doing

so, (Śiva) of the crescent-ensign attained the imperishable transcendent state of Viṣṇu. From that (Mantra of five words) is attained the pure, flawless and sorrowless (state of the Brahman), which is thoroughly detached from all desires and the like. That Mantra of five words is the seat (of the Brahman) alone. He (of the state of the Brahman) is verily Vāsu-deva, (the Paramātmān), apart from whom there is nought else. (29-32)

IN PRAISE OF GO-VINDA OF THE CHARACTER OF THE MANTRA OF FIVE WORDS

I shall presently glorify with exquisite praise that one lord, Go-vinda, the embodiment of supreme existence, sentience and bliss, the quest of the Mantra of five words, having as his place of resort the foot of the Kalpaka-tree in the forest of Bṛndā-vana, (I shall ever sing his praises) along with the troops of the Marut-s, Oṃ! salutation unto thee of the form of the Viśvātman, that art the cause of the sustenance and dissolution of the Universe, the overlord of the Universe, nay, the Viśva, (the Universe), itself. Salutation, salutation, unto Go-vinda. Salutation unto thee of the form of perfect knowledge, and of the form of transcendent bliss. Unto Kṛṣṇa, the favourite Lord of the Go-pī-s, salutation. Salutation unto Go-vinda, salutation unto the lotus-eyed. Salutation unto the lotus-garlanded. Salutation unto thee with the lotus sprung out of thy navel. Salutation unto thee, the Lord of Kamalā, (the goddess of wealth). Unto thee that art graceful to look at, with the feathers of

the peacock as a chaplet for thy head. Unto thee of the charming countenance and of unrestrained intellect, unto thee, that art the swan frolicking in the Mānasa-lake of Lakṣmī's heart. Salutation unto thee. Salutation unto Go-vinda, unto the destroyer of the clan of Kāṁsa, unto thee, the killer of the demon, Keśin, and the wrestler, Cāṇūra, unto thee, that art adored by, Śiva, the Lord of the bull-ensign, unto thee, the charioteer of Pārtha, (Arjuna), salutation unto thee, that divertest thyself with the melody of thy flute. Unto Gō-pala, the vanquisher of the demon Ahi, unto thee, that wearest the dangling ear-pendants, unto thee, wearing a chaplet of lotus flowers of the form of the charming faces of cow-herdresses around thee, (while engaged in Rāsa-kṛīḍā), unto thee, the expert dancer. Salutation unto thee, that art the protector of fugitives prostrating before thee. Salutation unto the illustrious Kṛṣṇa, Salutation ! Unto thee, that art the destroyer of sins, and the lifter of Go-varadhana-giri, unto thee, the terminator of the life of Pūtanā, unto the taker of the life of Tṛṇāvarta, unto thee the indivisible, that art immune from all delusion and pure, unto thee that art the foe of the impure, unto thee, that art matchless. Salutation unto the great Śrī Kṛṣṇa, Salutation ! Deign (unto me) O Lord of the form of transcendent bliss ! Deign unto me O Supreme overlord ! Reclaim me, O Lord ! me that am bitten by the serpents of mental anguish and bodily ailments (of all sorts), O Śrī Keśava ! O beloved of Rukmiṇī ! O Ravisher of the minds of the bevy of Go-pī-s !

O Lord-preceptor of the Universe ! Reclaim me, that am deeply immersed (beyond the hope of recovery) in the ocean of this wretched worldly existence. O Keśava ! O Remover of all pain and anguish ! O Nārāyaṇa ! O Janārdana ! O Go-vinda ! O Bliss transcendent ! O Mā-dhava ! Pray lift me up.” .. (33-45)

UPANIṢAD VI

RULE RELATING TO THE MEDITATION, PRAYER AND WORSHIP OF GO-PĀLA-KṚṢṆA

Then, Brahman (born of the Hiranya-garbhā, Viṣṇu) said (unto the sages) thus : “ In the foregoing manner, do I worship (Go-vinda) with hymns of praise. So also would you, by muttering (the Mantra) of five words, by meditating on Śrī Kṛṣṇa, cross the ocean of worldly existence.” He who repeats this Mantra of five words, would reach without any effort that exalted state of aloneness, (known to be that of Vāsu-deva). That immobile state of aloneness, imperturbably existent everywhere (like ether), is fleetier than the mind. The Deva-s did not attain this state, because it was already there in advance of them, (when they went in quest of it), (a state of fleetness, which was of a higher measure than the fleetness of the mind, which again is fleetier than the organs of perception and action), (and therefore hankered after it, viz., the state of Vāsu-deva, which transcends the functioning or the quiescence of the mind and the organs of perception and action)—Thus.

Hence Kṛṣṇa alone is the supreme self-manifest radiance. Him should the seeker after liberation meditate upon. Him should he praise with the muttering of the prayer in praise of him. Him should he worship. Him should he be devoted unto. Om! That (is) the supreme noumenal, infinite existence.—Thus the Upaniṣad.

(46-49)

THE GO-PĀLOTTARA-TĀPINĪ

THE WORTHINESS OF DUR-VĀSAS TO RECEIVE THE HOSPITALITY OF THE COW-HERDESSES

On one occasion, the cow-herdresses, (the Go-pī-s of Mathurā), who were brimming with a passionate longing (for the lord), having spent the entire night (in that manner), spoke unto Kṛṣṇa, the Go-pāla, (cow-boy), the lord of all the Jīva-s. Kṛṣṇa replied unto them thus : “ (You want me to tell you), unto which Brāhmaṇa, alms are to be bestowed (by you, that you might attain final beatitude through such act productive of religious merit)? (My answer is) : “ Surely unto Dur-vāsas, (the sage that keeps his fast, by subsisting on the Dūrvā-grass) ”.

(1)

THE (GO-PĪ-S) FORDING THE JUMNA, ON THE MUTTERING (OF THE NAME OF) KṚṢṆA, THE IDEAL CELIBATE

“ How shall we wade across the (deep) waters of the Jumna, (to bestow our hospitality on Duṛ-vāsas),

wherewith to attain final beatitude?" (asked the Go-pī-s). "Do you proceed uttering the words, "S'ri Kṛṣṇa (is) the celibate (that has rigidly kept his vow of celibacy)." The Jumna will surely yield to you the way across," replied Kṛṣṇa unto them, "(for the reason that) the unfordable becomes fordable, the moment one remembers me, who am that Kṛṣṇa, (for the reason that) the polluted becomes purified, the moment he calls to mind, me, who am that Kṛṣṇa, (for the reason that) he who has not kept his vow becomes a rigid keeper of the vow, the moment he brings back to memory me, who am that Kṛṣṇa, (for the reason that) one, who is full of passionate desires, becomes thoroughly detached, on his remembering me, who am that Kṛṣṇa, (for the reason that) one who is not conversant with the sacred revelations of the Veda, becomes thoroughly grounded in the Veda, on remembering me, who am that Kṛṣṇa, (for the reason that) all unfordable and unfathomable rivers also become easily fordable, if only (the person wishing to get across) remembers me, who am that Kṛṣṇa." (The unsophisticated Go-pī-s), on listening to these words (of sophistry from Kṛṣṇa's mouth) remembered (with a good deal of trepidation) the irascible sage Dur-vāsa, (a portion of Rudra incarnate), they crossed the Jumna, (the daughter of the Sun), with the muttering of Kṛṣṇa's formula, reached the most hallowed hermitage, prostrated themselves before that most exalted sage, Dur-vāsa and propitiated him, by giving this great knower of the Brahman food of the most excellent quality, exceedingly

savoury, mixed with plenty of milk and ghee. Delighted with the gift, the sage partook of it after taking his bath, and after leaving off (offal as prescribed), he pronounced his benediction (on his hosts) and gave them leave to depart. (2, 3)

THEIR RE-CROSSING THE JUMNA ON REMEMBERING THE NAME OF DUR-VĀSAS AS THE FASTING SAGE

The Go-pī-s then said unto him : “ How shall we recross the Jumna, (the daughter of the Sun), on our way back home ?” The sage replied unto them thus : “ On your remembering me as the Dūrvā's'in (one who subsists on the Dūrvā-grass, as the fasting sage), (the Jumna) will yield to you the way (across).” (4)

GĀNDHARVĪ'S DOUBT IN RELATION TO S'RĪ KṚṢṆA AND DUR-VĀSAS

Thereupon, Gāndharvī, the best among the Go-pī-s, asked the sage to explain unto them, as to how Kṛṣṇa, (the Paramātmān), (that is the Antar-yāmin, that penetrates into the inmost core of all beings), could be (understood by them) as a rigid keeper of the vow of celibacy, also, as to how the sage Dur-vāsas could be understood as subsisting on the Dūrvā-grass (or nothing at all). Placing her as their foremost leader, (the other Go-pī-s) remained silent (as before). (5)

THE NON-ENJOYMENT OF THE KNOWER OF THE BRAHMAN

(By way of dispelling their doubts, the sage gave them the following exposition on the subject of Gāndharvī's two queries) : " Ether has, (the property of conveying) sound. (The innermost Ātman) is different from ether and sound, (he being neither of them). In that (Ātman) is established ether. That (Ātman) stands in ether. The ether, (which has the property of sound), knoweth not the Ātman (that is verily its substratum). That reputed, innermost Ātman, non-differentiated from the Paramātmā am I, (the knower of the Brahman). How then can I become the enjoyer (of sound)? Air has (the property of) touch. (The innermost Ātman) is different from air and touch, (he being neither of them). In that (Ātman) is established air. That (Ātman) stands in air. Air, (which has the property of touch), knoweth not the Ātman, (that is verily its substratum). That reputed, innermost Ātman, non-differentiated from the Paramātmā am I. How then can I become the enjoyer (of touch)? Fire has (the property of) form. (The innermost Ātman) is different from fire and form, (he being neither of them). In that (Ātman) is established fire. That (Ātman) stands in fire. The fire, (which has the property of form), knoweth not the Ātman, (that is verily its substratum). That reputed, innermost Ātman, non-differentiated from the Paramātmā am I. How then can I become the enjoyer (of form)? Water has (the property of) taste.

(The innermost Ātman) is different from water and taste, (he being neither of them). In that (Ātman) is established water. That (Ātman) stands in water. Water, (which has the property of taste), knoweth not the Ātman, (that is verily its substratum). That reputed, innermost Ātman, non-differentiated from the Paramātmā am I. How then can I become the enjoyer (of taste)? Earth has (the property of) smell. (The innermost Ātman) is different from earth and smell, (he being neither of them). In that (Ātman) is established earth. That (Ātman) stands in earth. Earth, (which has the property of smell), knoweth not the Ātman, (that is verily its substratum). That reputed, innermost Ātman, non-differentiated from the Paramātmā am I. How then can I become the enjoyer (of smell)? *x*

This mind, (which exists in the five subtile elements and their variants), is verily the cause of the ideation of the form, "I am the enjoyer." The mind, (though non-sentient by nature, yet because of its proximity to the sentience of the Ātman), verily grasps them (entering the respective organs of perception and action and acquires its powers of perception of sounds and other percepts, cognition, and the like). Wherein (in the Brahman) all has turned out to be the Brahman alone, (the mind) functions there (as the peerless Brahman alone) or elsewhere, (in the stages antecedent to the realization of the Brahman, with the aid of the internal and external organs through which it functions) and traverses anywhere in its range. That reputed (innermost) Ātman (non-differentiated from the

Paramātmā) am I. How then can I verily become the enjoyer (of the ideations of the mind)? (Hence, how can enjoyment be super-imposed on the knower of the Brahman, who is the Brahman alone, and whose first requisite is the negation of all misconceptions super-imposed on the Brahman?) .. (6, 11)

THE NON-ENJOYMENT OF KṚṢṆA

This Kṛṣṇa, who is verily the most beloved (of all), is verily the prime-cause of the two bodies, (of the aspect of the individual microcosm and the collective macrocosm), (as the Īśvara, that is the substratum of them all). Out of the Brahman sprout forth the two Su-parṇa-s, (the two beautiful leaves that go together, attached to the single tender sprout), (*viz.*, the Jīva and the Īśvara). (Of these two), the one that develops individuality, (the Jīva), is the enjoyer. The other, that is verily the witness, (the Īśvara, the Sākṣy-ātmā), (is the non-enjoyer). The two stand in the relationship of (the diverging parts of) the tree in worldly existence, (the one, the shoots and branches, deriving all the nourishment and the other, the vital principle remaining locked up in the tree). Hence they stand as the enjoyer and the non-enjoyer (respectively). The former, (the Jīva), is the actual enjoyer. So also, the latter (the Īśvara, the Sākṣi-tattva), that is the non-enjoyer, is Kṛṣṇa, (the Paramātmā). Wherein, (in the Īśvara, that is quite different from what constitutes Vidyā

and A-vidyā), we do not discover either knowledge or ignorance, how can that (Kṛṣṇa), that stands exclusively differentiated from knowledge and ignorance and their concomitants and is of the exclusive character of the real existence, (the Brahman alone), how can he become the enjoyer (encompassed by worldly concerns)? (Even as the radiant sun, that reveals the existence of objects such as a pot and the like, does not verily become the pot or any other object revealed by it, even so, the self-manifest Paramātmā can never be reduced to the level of things of the phenomenal world that stand apart from him). (The Jīva) that hankers after sensual pleasures, purely with a view to enjoy them, becomes addicted to desire. On the other hand, (the Īśvara) that confronts sensual pleasures, as they occur in the usual course, altogether with a detached frame of mind, becomes by no means addicted to desire. This (Īśvara) stands apart from (and is immune from) birth and dotage, (unlike the Jīva) and is hence stable and incapable of differentiation. This (Kṛṣṇa, the Paramātmā), that stands in the solar disc (as the Virāṭ-puruṣa), that stands firmly established amidst the cows, (the sacred texts of the Veda-s), that protects the cow-herds, (the Jīva-s), that stands firmly established in all beings, celestial (and terrestrial), (as the Antar-yāmin), whose praises are sung by the celestials (as well as the Veda-s), that sustains all beings through his immanence in them all, (that Kṛṣṇa) is the Paramātmā and the favourite lord of you all."

GĀNDHARVĪ'S QUESTIONS RELATING TO THE INCARNATION OF GO-PĀLA-KṚṢṆA

Then Gāndharvī asked the sage (Duṛ-vāsas) thus :
“ How then was Go-pāla born amongst us ? How was
this Kṛṣṇa known unto thee ? O Sage, what is his my-
stic formula ? What is his place of residence ? How did
he come to be begotten of Devakī ? Who are his wives
and kinsmen ? What is the kind of worship acceptable
to Go-pāla ? How did this Go-pāla, the Paramātman,
transcending the Prakṛti, (out of which the phenomenal
world came into being), come to incarnate in this
world ? ” Thus spake Gāndharvī unto the sage. (16)

BRAHMAN'S QUERIES TO NĀRĀYAṆA RELATING TO THE AVATĀRA-S

The sage replied unto her thus : “ The Lotus-born
(Brahman), sprung out of the heart-lotus of Nārāyaṇa,
with whom all the worlds are interwoven in the rela-
tion of the warp and the woof, once upon a time
went through a severe penance, (deeply absorbed in
meditating on Nārāyaṇa). When asked by Nārāyaṇa,
who was very much pleased with his devotion unto
him, to choose the boon to be granted unto him,
Brahman, (the creator), put him a free question, by
way of choosing the boon he sought at the hands of
Nārāyaṇa. The Lord (Nārāyaṇa) accordingly granted
unto him (the desired boon). The Lotus-born (Brah-
man) spoke thus : “ Whichever of all thy incarnations

is the best, at the taking of which all the worlds become gr̥atified, at the mere remembrance of which they become liberated from the bonds of worldly existence and how can that incarnation be (looked upon) as the state of Brahman-hood ? (17, 18)

THE CITY ŌF GO-PĀLA, KNOWN AS MATHURĀ,
ONE OF THE SEVEN SACRED CITIES ON
THE FACE OF THE EARTH

The Lord Nārāyaṇa replied unto him thus : “ Even as there are seven sacred cities, (Svarga- and other Loka-s, that are the places of residence of the guardians of the points of the compass, Indra and others, the Loka-s of Yama and Nirṛti being considered as one), all of them capable of bestowing as fruits the gratification of one’s desires, even so, on this terrestrial sphere there are the seven sacred cities, A-yodhyā, Mathurā, Māyā, Kāncī, Kāsī, Avantikā and Dvārakā, which are capable of bestowing liberation or otherwise, (according to the stage of development of the seeker). Among these, Mathurā, the city of Go-pāla is the actual Brahman. This city is the bestower of the heart’s desires or otherwise of all the celestials and all other beings, (according to the degree of their spiritual development). Residence therein is (tantamount to) the worship of the Brahman. Even as a lotus stands (glorious to behold) in a lotus-pond, even so stands Mathurā on the surface of the earth, well protected by Viṣṇu’s discus and is as such, known as the city of Go-pāla. (19, 20)

RESIDENCE BY THE CELESTIALS AND OTHERS
IN THE SUBURBAN FORESTS OF MATHURĀ

The big Bṛhad-vana, the Madhu-vana, (the favourite haunt) of (the demon) Madhu, the Tāla-vana, (forest) of palms, the Kāmya-vana, (the retreat of Kāma-deva) which is ravishingly beautiful, the Bahula forest, where cardamoms abound, the Kumuda-vana of lotuses, the Khadira-vana of Khadira (catechu) trees, the Bhadra-vana of the trees of that name, the Bhāṇḍīra-vana of banyan trees, the S'rī-vana, where Lakṣmī appears before the sages making penance there, the Loha-vana, where Lohāsura attained final beatitude, and the Bṛndā-vana, the forest of Tulasī (sacred basil) plants, by these twelve forests is the city of Go-pāla surrounded. In those forests which are veritable celestial regions alone, the celestials, men, Gandharva-s, Nāga-s and Kimpnara-s, are ever engaged in singing (the praises of Go-pāla) and dancing (in ecstasy). In these abide the twelve Āditya-s, (Varuṇa, Sūrya, Yama, Vedāṅga, Bhānu, Indra, Ravi, Gabhasti, Hiraṇyaretas, Divā-kara, Mitra and Viṣṇu); the eleven Rudrā-s, (Vira-bhadra, Saṃbhū, Girīśa, Aja, Eka-pāda, Ahir-budhnya, Pinākin, Bhuvanesvara, Kapālin, Sthāṇu and Bhava); the eight Vasu-s, (Dhruva, Dhara, Soma, Āpas, Anala, Anila, Pratyūṣa, and Prabhāsa); the seven sages, (Kaśyapa, Atri, Bharadvāja, Viśvāmitra, Gautama, Jamad-agni and Vasiṣṭha); Brahman, Nārada, the five Vināyaka-s, (Moda, Pramoda, Āmoda, Su-mukha and Dur-mukha); the eight Liṅga-s,

Viśves'vara, Rudres'vara, Ambikes'vara, Gaṇes'vara, Nīla-kanṭhes'vara, Vīres'vara, Go-pāles'vara and Bhadres'vara) and twenty-four other Liṅga-s. There are the two forests, the Kṛṣṇa-vana and the Bhadra-vana and in between these two are twelve other forests, which are hallowed and most sacred. In them alone are established the gods.' (There alone) have Siddha-s, (adepts), attained their final beatitude. (21-24)

IMAGES OF KṚṢṆA, WORTHY OF BEING WORSHIPPED BY RUDRA AND OTHERS, INSTALLED IN MATHURĀ

There, (in the city), are installed Rāma-mūrti, the image of Bala-rāma, Pradyumna-mūrti, the image of Pradyumna, A-niruddha-mūrti, the image of A-niruddha, and Kṛṣṇa-mūrti, the image of Kṛṣṇa. So also, in the forests of Mathurā, there are twelve other images. The Rudra-s worship one of them. Brahman worships the second. Those born of Brahman, (Sanaka and others), worship the third. The Marut-s worship the fourth. The Vināyaka-s worship the fifth. The Vasu-s worship the sixth. The sages worship the seventh. The Gandharva-s worship the eighth. The Apsaras-s worship the ninth. The tenth stands unseen (having vanished from view). The eleventh has attained its own seat, (the seat of Viṣṇu), not being capable of differentiation. The twelfth, the reputed Dvādaśa-dhāman, is installed on bare ground. Those that worship those images overcome death, attain liberation and get across the miseries of the character of foetal existence, birth, dotage, death,

and the three kinds of torments relating to the Ātman, the presiding deities, and the elementals. Here occur the following verses : On reaching the beautiful city of Mathurā, worshipped by Brahman, Rudra and other gods, and well protected by the conch, the discus, the mace and the bow, (known as) Sārṅga (of Viṣṇu), as well as the pestle, and other weapons (of Bālā-rāma), wherein this Kṛṣṇa, along with the cow-herdesses and the Śakti, has taken his abode, wherein the Lord is attended on by Bala-rāma, A-niruddha, Pradyumna, (his nearest kin), and Rukmiṇī, (his devoted spouse), all of whom are his Aṃśa-s, (parts), (the celestials and human beings become hallowed). Indicated by a group made up of the four names, (Bala-) Rāma and others, the Lord is one alone. He is indicated by the Oṃ-kāra, (made up of the four parts, A,U,M and the Ardha-mātrā, corresponding to (Bala-) Rāma and other names indicative of the Lord) and is the Brahman alone. (25-29)

THE ĀTMAN-HOOD OF GO-PĀLA, TO BE EVER REMEMBERED BY ALL SEEKERS AFTER LIBERATION

For the reason (that the Lord is indicated by the Oṃ-kāra, whose import is the Brahman), with the firm conviction of the form, "I am the Brahman, that transcends Rajas, (mobility indicative of the three Guṇa-s)", one should conceive of himself in the attitude, "I am Go-pāla, the Paramātman." By doing so, he attains liberation. He attains the state of the Brahman. He becomes the knower of the Brahman. He

recognizes the Go-pa-s, that is to say, the Jiva-s, as of the character of his own Ātman and takes them under his protection, till the time of the (great deluge, preparatory to the next) creation. He becomes Go-pāla. "Om! that' (transcendent Brahman) is the infinite existence. That (Brahman) am I. The transcendent Brahman of the character of Kṛṣṇa, that is of the form of the one everlasting bliss, that I am. Om! that (transcendent Brahman) is the infinite existence. I alone am Go-pāla. The transcendent, truthful existence that stands unaffected by the bondage (of worldly existence), that I am." Conceiving himself in the afore-said attitude, one should bring about the identity of the Ātman, with his own mind. One should conceive of the Ātman in the attitude, "I am Go-pāla." That Go-pāla alone is the non-distinct, endless and eternal (Paramātmān). (30)

THE EXCELLENCE OF THE ABODE OF GO-PĀLA, THE RESIDENT OF MATHURĀ

O Brahman! There shall be residence always at Mathurā, (the city whose guardian-deity I am), for me, who wield the conch, the discus and the mace, and wear the garland of lotuses and wood-flowers. He who worships, in the region of Mathurā, or remaining anywhere else in the Jambū-dvīpa, my Viśva-rūpa of transcendent radiance, my formless form, and my image, he becomes the more endearing to me on earth. The image of Kṛṣṇa, installed in that city, is worthy

of being worshipped by thee always. People worship me through (worshipping) the four different incarnations of this (Kṛṣṇa). Here, people of clear intellect worship, in accordance with the spirit of the (Kali)-Yuga, Kṛṣṇa, (the Paramātmān), Go-pāla, along with his brother, (Bala-rāma) and Rukmiṇī, (his spouse). The wise man should verily adore the Paramātmān in the attitude: "I am the originless, the eternal Go-pāla. I am the most ancient Pradyumna, I am Bala-rāma, I am A-niruddha." I, who am that (Brahman), should, divided into the parts indicated, be worshipped by the denizens of the Bhadra-vana and the Kṛṣṇa-vana, in accordance with the course prescribed by me, with a purely detached frame of mind (and without expecting any return). Those that cannot adopt the prescribed course, those that are afflicted with the evil influence of the Kali-age, should they have their final resort in me, (with true devotion), even they would deserve to take their residence in that city of mine, (but not those who are no true devotees of mine). Even as thou art attached to thy sons, (Sanaka and other Brahmaṛṣi-s), even as Rudra is attached to his Pramatha-gaṇa-s, even as I am attached to Lakṣmī, even so is a true devotee my favourite. (31-38)

ESTABLISHING THE FOUR-FOLD NATURE OF THE LORD

Thereupon, (the lotus-born Brahman) asked (the Lord, Nārāyaṇa), thus: "How can this one Deva,

{Kṛṣṇa), be constituted of the four Deva-s? What is reputed to be the one, the indestructible (indivisible) one, how could that have become several indivisible ones? " (Nārāyaṇa) replied unto him, (the lotus-born), thus: " Foremost of all, (before the creation), there was only the one, non-dual Brahman. Therefrom originated the Ekākṣara, (the one indestructible), known also as the A-vyakta, (that was not distinctly manifest). From that indescribable one, (the A-vyakta), originated the Mahat, (the vast cosmos). From the Mahat there originated Ahaṁ-kāra, (individuality). From that individuality arose the subtle elements, the five Tan-mātra-s. Therefrom were evolved the five (quintuplicated) gross elements. By the gross elements was invested the indestructible (Brahman), (as with a veil). That indestructible (Brahman) am I. The (indestructible) Oṃ-kāra am I. I am verily devoid of dotage, devoid of death, devoid of fear and immortal. I am verily the Brahman that is not fear. I am verily the liberated one. I am indestructible. The Brahman, that is absolute existence, that is of the form of sentience, that manifests itself and pervades (everywhere) likewise, that is one alone, and non-dual. That (Brahman) becomes four-fold, through the influence of Māyā, (illusion). (Bala-rāma) the son of Rohiṇī, is the Viśvātman, arising out of the letter " A " (of the Praṇava). Pradyumna is the Taijasātman, arising out of the letter " U " (of the Praṇava). A-niruddha is the Prājñātman, arising out of the letter " M " (of the Praṇava). Kṛṣṇa, on whom the entire

Universe depends, is the Turiya of the character of the Ardha-mātrā, (the Bindu of the Praṇava). Rukmiṇī, (his spouse), is (the Śakti) of the character of Kṛṣṇa, (the Śakti-mat) himself, is the prime-cause, (the creative energy) of the Universe, viz., the Mūla-prakṛti, (the primordial originant out of which the world has been created). (The same Rukmiṇī is the Prakṛti of the form of the Go-pī, Radhā as well). Knowers of the Brahman ascribe to her the character of Prakṛti, because of her inseparable association with the (Kṛṣṇa)-Brahman, (and likewise, ascribe to the bevy of cow-herdresses), the character of the Praṇava, because of the inseparable association of Kṛṣṇa, the Brahman, with the bevy of cow-herdresses, from whom have been generated the S'ruti-s. Hence Go-pāla-(kṛṣṇa, the Paramātmā), arising out of the Oṃ-kāra, is firmly established in the Universe, (as the all-immanent Antar-yāmin, as the Viśva, the Taijasa, the Prājña and the Turiyātmā forming the substratum of all things). Knowers of the Brahman also speak of the identity of (the Kāma-bija), "Klīm," with the Oṃ-kāra. By meditating on me, especially at Mathurā, any devotee of mine attains liberation. (38-45)

DESCRIPTION OF THE FORM OF THE LORD TO BE MEDITATED UPON AS IN THE HEART

The Go-pāla-yantra, the lotus of the form of the heart, (wherein the lord abides), which when fully blown, is eight-petalled, is installed there, (at Mathurā).

One should meditate upon me, that abide in the heart, with the distinguishing mark of the Śrī-vatsa on my breast, and with my pair of feet marked with the designs of the divine banner, surmounted with the badge of my favourite Garuḍa, umbrella and other distinguishing marks, upon me, who am effulgent with the lustre of my Kaustubha-gem, with my four arms wielding the Conch, the Discus, the Sārṅga-bow, the Lotus-flower and the Mace, with beautiful Keyūra-s on the upper arms, with my neck adorned with garlands, donning a lustrous crown, with the right hand assuming the Abhaya-("fear-not")-pose, with Makara (fish-like) ear-rings throbbing with lustre, upon me of a golden complexion and a charming frame, bestowing the boon of immunity from fear on my devotees. One should always meditate on me or my image, holding the flute and the horn (in the two hands), in the recess of his heart. The whole phenomenal world is churned as it were by my form, which is the knowledge of the Brahman. Wheresoever the quintessence of my form has its seat, that is said to be Mathurā. The phenomenal world is the fully blown lotus of the earth, having the eight guardians of the points of the compass as the guardians of its eight petals. Springing out of the ocean of the cycle of worldly existence, it is well-guarded at Mathurā, in the city fashioned out of my mind. (Of that sacred city), the radiant Sun and the bright Moon are the banners reaching the celestial regions. Mount Meru is the golden handle of the umbrella, while the Brahma-loka forms the umbrella '(itself).

What is higher thereafter is known as the (pair of) feet (of Viṣṇu). There is the S'rī-vatsa of the real form, along with its distinctive marks. The description of the S'rī-vatsa is hence given by the knowers of the Brahman only therefrom. Through which radiance of the form of the Brahman, the Sun, fire, speech and the Moon manifest themselves, that radiance, worshippers of the Īśvara of the form of sentience call, the Kaushtubha-gem. The four arms of Viṣṇu are rhythm, mobility, inertia and individuality. Wise men know that the Conch of the character of the five elements, partaking of the property of mobility, (the Pāñca-janya), is in one hand (of Viṣṇu). The Discus of the character of the purity of an innocent child (just born), partaking of the character of rhythm, is known to be in the other hand. The original Māyā, (Illusion), will be the S'ārṅga, and the lotus of the name of Viśva is placed in another hand. The foremost Vidyā, (the conception, "I am the Brahman"), should be known as the Mace, which always remains in my hand. (My upper arms are adorned with) beautiful bracelets, said to be of divine origin, which constitute upright conduct, opulence, and right desire (leading to) liberation. My neck has been described as being devoid of Guṇa-s. What is strung together by (Māyā), the foremost among the originless (non-entities), O Brahman, has been declared by thy sons, (Sanaka and other Brahmarṣi-s), (born of thy mind), as my garland. (Knowers of the Brahman) declare me as the Kūṭa-stha, with rhythm as my crown. The pair of Kuṇḍala-s, (ear-rings), is considered to be

(made of pearls) produced from the radiant milk of the ocean of milk. One should meditate upon what is my favourite image. On doing so, he will attain the state of Kaivalya, (remaining as the Paramātmā alone). He will stand liberated. Unto him verily I will yield my Ātman. All this, that has been related by me unto thee, O Brahman ! verily relates to the future. The real form of the Brahman is of a two-fold character : the form subject to (the Upādhi of the) Guṇa-s, and the form not subject to (the Upādhi of the) Guṇa-s, (determinate and nondeterminate). (46-61)

IMAGES WORTHY OF BEING WORSHIPPED BY THE GODS AND OTHERS

The Lotus-born then asked (Nārāyaṇa) thus : “ How can there be ornaments for the afore-said distinctive images ? How can the Deva-s worship (them ?) How can the Rudra-s worship them ? How can Brahman, (the creator), worship them ? How can those born of Brahman worship them ? How can the Vināyaka-s worship them ? How can the twelve Āditya-s, the Vasu-s, and the Gandharva-s worship them ? How can the deities having their seats elsewhere and remaining invisible stand established, (during worship) ? Whom do men worship ? ” The lord Nārāyaṇa replied unto him thus : “ The afore-said twelve distinctive images stand established in the several worlds, amidst all the gods and amidst all men ; as Raudrī among the Rudra-s, as Brāhmī among the descendants of (the four-faced)

Brahman, as Daivī among the Deva-s, as Mānavī among men, as Vighna-vinaśinī among the Vināyaka-s, as radiance among the Aditya-s, as Gāndharvī among the Gandharva-s, so also as the goddess of song among the Apsaras-s, and as their respective regions in the sky among the Vasu-s ; the image stands established as the unmanifested, where it has vanished from view ; when suddenly manifesting itself and vanishing into its own seat, (such as Kailāsa, Satya-loka and Vai-kunṭha), the image stands there as Tāmasī, Rājasī, and Sāttvikī, (partaking of the property of inertia, mobility and rhythm respectively). The Mānuṣī-image, (known among men as) Vijñāna-ghana-ānanda-ghana, (palpable knowledge and palpable bliss), stands in Bhakti-yoga of the form of the indivisible one essence of existence, sentience and bliss. (The Mantra-s relating to the worship of the images by Brahman, and the descendants of Brahman, are as follows :) “ Om ! unto the Prāṇātman ! Om ! Tat Sat, (that is the eternal existence) ! Bhūr-bhuvah-suvah ! (that pervades the earth, the mid-ethereal regions and the celestial regions), unto that Prāṇātman, salutation, salutation. Om ! unto S’rī Kṛṣṇa, unto Go-vinda, unto the favourite lord of the bevy of Go-pī-s, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him, salutation, salutation. Om, unto the Apānātman. Om, Tat Sat, Bhūr-bhuvah-suvah, unto that Apānātman, salutation, salutation. Om, unto S’rī Kṛṣṇa, unto A-niruddha, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him, salutation salutation. Om, unto the Vyānātman, Om, Tat Sat, Bhūr-bhuvah-suvah, unto that Vyānātman,

salutation, salutation. Om, unto S'rī Kṛṣṇa, unto (Bala-)rāma, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him salutation, salutation. Om, unto the Udānātman, Om, Tat Sat, Bhūr-bhuvah-suvah, unto the Udānātman, salutation, salutation. Om, unto S'rī Kṛṣṇa, unto the off-spring of Devakī, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him, salutation, salutation. Om, unto the Samānātman, Om, Tat Sat, Bhūr-bhuvah-suvah, unto Samānātman, salutation, salutation. Om, unto Go-pāla, unto the real form of the Paramātman, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him salutation, salutation. Om, unto Go-pāla, that is the chief Ātman, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him verily salutation, salutation. Om, unto Go-pāla, that is the Ātman of the Indriya-s, (the inner and outer organs of perception and action), Om, Tat Sat, Bhūr-bhuvah-suvah, unto him, salutation, salutation. Om, unto Go-pāla, that is the Ātman of the subtile and the gross elements. Om, Tat Sat, Bhūr-bhuvah-suvah, Om, unto him salutation, salutation. Om, unto Go-pāla, that is the Puruṣottama, Om, Tat Sat, Bhūr-bhuvah-suvah, Om, unto him, salutation, salutation. Om, (unto Go-pāla) that is the Aparā-brahman and the Parā-brahman, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him, salutation, salutation, Om, unto Go-pāla, that is the Ātman of all beings, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him, salutation, salutation. Om, unto Go-pāla, that is the waking, dreaming and sleeping states, the Turiya, the Turiyātīta and the Antar-yāmin, Om, Tat Sat, Bhūr-bhuvah-suvah. Unto him, salutation, salutation. The one radiant Lord is

immanent in all beings, pervades all, is the Antar-ātman immanent in the innermost core of all beings⁸, is the controller of all action, abides as the regulator immanent in all beings, is the sentient principle, that witnesseth (all functionings) and the absolute, innermost sentience devoid of all properties. (The Rudra-s and others worship him respectively as follows :) Salutation unto Rudra. Salutation unto the Āditya. Salutation unto Vināyaka. Salutation unto the Sun. Salutation unto the Vidyā, (Mantra). Salutation unto Indra. Salutation unto Agni. Salutation unto Yaṁṇa. Salutation unto Nirṛti. Salutation unto Varuṇa. Salutation unto Vāyu. Salutation unto Kubera. Salutation unto Īśāna. Salutation unto all the gods. (Yet all these Mantra-s verily point to the self-same Brahman, known as Kṛṣṇa, standing established in the twelve images mentioned above).” (62-66)

TRADITION RELATING TO THE VIDYĀ (MANTRA)

(“The Lord Nārāyaṇa), having bestowed this hymn (in praise of Śrī Kṛṣṇa) of the highest spiritual merit, on Brahman, who was of his own form, (he being his well-begotten son) and also taught him about the creation of all beings, suddenly disappeared from view. O Gāndharvī! (This Sāstra was originally imparted by Nārāyaṇa unto his son, Brahman). From Brahman, it was transmitted unto his sons, (Sanaka and other Brahmarṣi-s); (and thence to the sage, Nārada). As it was heard from Nārada (by me), it has been related unto thee. Do thou, O Gāndharvī! wend thy way homewards, (along with thy comrades).”—Thus. (67, 68)

THE TĀRA-SĀROPANIṢAD

[This Upaniṣad, which is the Ninety-first among the 108 Upaniṣad-s and forms part of the S'ukla-yajurveda, after dealing with the real character of the Sthūla- and the Sūkṣma-avimukta-kṣetra-s, the eight-syllabled Mantra in praise of Nārāyaṇa, the Praṇava of the four gross and the four subtle syllables, and the eight Tanu-mantra-s relating to Jāmbavat and others, winds up with the glorification of the exalted state of Viṣṇu, the Paramātmā.]

KHAṆḌA I

IMPARTING INSTRUCTION RELATING TO THE WORSHIP OF THE AVIMUKTA

[The great sage, Yājñā-vaalkya, having, once upon a time, won the Brāhmaṇa-s assembled in the suburban forest in the vicinity of Mithilā, the capital-city of the Royal Saint, Janaka, in a disquisition held under Janaka's auspices and imparted the Para-brahma-vidyā acquired by him unto Janaka, stayed there for a while, along with a multitude of his disciples. Bṛhas-paṭi, one of them, wishing eagerly to know from his well-nigh

omniscient Guru, Sage Yājñīa-valkya, about the real nature of the Avimukta, sought to be enlightened by him on the matter.]

Bṛhas-pati said unto Yājñīa-valkya thus : “ Anent which Kuru-kṣetra, (place of pilgrimage, has it been said, that it is) the place for the Deva-s to worship the lord and the abode of the Brahman for all beings ?]The word, Kuru-kṣetra, means that which protects people resorting to it, from the painful consequences of their sinful actions. In an esoteric sense, it implies also the human body, the abode of the chief Prāṇa, the Jīvātman, along with the other Prāṇa-s, the Deva-s, (the outer and the inner senses resident therein), that find in it a fit resort for worshipping their Deva, the Ātman, through suitably carrying out their allotted functions ; and all Jīva-s in an embodied state recognize their bodies to be the proper vehicle for the attainment of the knowledge of the Brahman, preparatory to the state of Videha-kaivalya, (incorporeal alone-ness).] “ Verily the Avimukta, (the seat of the Jyotir-liṅga), is the Kuru-kṣetra, which is the place for the Deva-s to worship the lord and the abode of the Brahman for all beings,” replied Yājñīa-valkya unto Bṛhas-pati. [Avimukta is the name of a place of pilgrimage, near Benares, where is situated the temple of Avimuktesvara, with a Jyotir-liṅga installed in it. Although the word literally means, “ That which is not liberated,” thereby implying the body which is in no wise liberated from all bonds, it should be construed here as, “ That, which should not be given up by any means,” i.e., the

Brahman. It goes without saying, that there is neither liberation, nor bondage, for the Brahman. There is also an esoteric significance implied, as the word Avimukta is, used to indicate the centre of psychic energy, known as the "Ājñā-cakra," with its seat in the middle of the eye-brows, at their point of junction with the nose, which is considered to be "The seat, wherein the actual knowledge of the Brahman, which is free from the bonds of ignorance, desire, and action, dawns on the mind of the Yogin." (Yājñia-valkya added further, as follows :) "Hence should (the seeker) look upon that, (the Avimukta) alone, in the attitude, "This is verily the Kuru-kṣetra, the place for the Deva-s to worship the lord, and the abode of the Brahman for all beings," whichever place he might reach, (whether proceeding in the direction of the Prayāga, the confluence of the Ganges, the Jumna and the Sarasvatī, or in the opposite direction). Here, (when once the perception, that is attained by the seeker in the Kuru-kṣetra of the Avimukta, that is in the Ājñā-cakra, is recognized by him as of the Brahman), verily at the departure of the vital airs (from the body of such seeker), the Lord Rudra imparts (unto such seeker the knowledge of) the Brahman (of the character of infinite existence, pure sentience and unsurpassed bliss), as the Tāraka, (the life-boat, wherewith to cross the ocean of worldly existence). This (seeker) becoming immortal through such (initiation), is liberated (from the delusion of the belief in the existence of things apart from the Brahman and remains as the Brahman

alone). Hence, (even before the knowledge of the real existence of the Brahman alone dawns on his mind), he should propitiate, through service, the Avimukta alone, (meditating always on the Jyotir-liṅga, manifesting itself in the Ājñā-cakra, in the attitude, "I am that Jyotir-liṅga alone)," and should by no means give up the Avimukta, (the innermost Ātman), (the Īśvara that is identical with the Brahman), till he realizes the knowledge of and thence becomes the Brahman alone). In this manner, this sage, Yājñā-vaikya, (replied unto Bṛhas-pati), addressing him as "O Lord," (and Bṛhas-pati, in his turn, listened to it with due respect). (1-3)

THE TĀRAKA OF NĀRĀYAṆA, MADE UP OF THE EIGHT GROSS LETTERS

Thereupon, Bharadvāja, (another disciple, asked Yājñā-vaikya thus: "What, pray, is the Tāraka? What does it help to cross?" Yājñā-vaikya replied unto him thus: "Om! Namō Nārāyaṇāya," (Om! Salutation unto Nārāyaṇa)—thus. This is the Tāraka that should be worshipped as of the character of the peerless, absolute, sentience. "Om!"—(this) single syllable is the real form of the Ātman, (the prop of the world of Jīva-s). "Namaḥ," (salutation)—(This) dissyllable is the real form of the Prakṛti, (the primordial originant of the phenomenal world). "Nārāyaṇāya," (unto Nārāyaṇa)—(This) quintuple syllable is indicative of the form of the Para-brahman. He

who knows this thus, in the attitude, " I am the Brahman indicated by these syllables," becomes immortal (and attains Videha-mukti). The syllable, " Oṃ," is Brahman, (the creator). The syllable, " Na," is Viṣṇu. The syllable, " Maḥ ", is Rudra. " Nā " is the Īśvara. " Rā " is the Virāj of the golden egg. " Ya " is the Puruṣa. " Nā " is the omnipotent lord. " Ya " is the Paramātmā. This eight-syllabled (Mantra) of Nārāyaṇa is verily the Parama-puruṣa. This first (section) is the essence of the Ṛg-veda. (4, 6)

KHAṆḌA II

THE TĀRAKA OF NĀRĀYAṆA, MADE UP OF THE
EIGHT SUBTLE SYLLABLES

" Oṃ ".—This monosyllable is indicative of the Para-brahman. That alone should be resorted to. This (Oṃ) alone is formed of eight subtle syllables. This same syllable of an eight-fold character is divisible into eight parts. " A " is the first subtle syllable. " U " is the second. " M " is the third. The Bindu, (drop), is the fourth. The Nāda, (the sound), is the fifth part. The Kalā is the sixth part. The Kalātīta, (what transcends the Kalā), is the seventh part. What is further beyond that is the eighth part. This is the Tāraka, because of its being the means wherewith to cross (the ocean of worldly existence). Do thou then know that alone as the Tāraka-brahman. That alone should be resorted to. (1)

THE DEITIES PRESIDING OVER THE LIMBS OF THE PRAṆAVA

Here occur the following verses regarding this matter: From "A" came forth Brahman, (the creator), who became the Jāmbavat, (the king of bears). From "U" was produced Upendra, who became (Su-grīva), the leader of the monkeys. Evolved out of "M", Śiva, the auspicious one, became Hanu-mat. The Bindu, (drop), indicative of the Īṣvara, became of itself the wielder of the discus, Śatru-ghna. The Nāda-part should be known to have become the great Lord Bharata and is verily what is known as the Śaṅkha, (the conch of Viṣṇu). The Puruṣa of the Kalā became actually Lakṣmaṇa, the upholder of the earth. The Kalātītā became the great goddess, (Lakṣmī) herself, known as Sitā. What is beyond that is the Paramātmān, Śrī Rāma, the Puruṣottama, (the most exalted of all).

(2-5)

ŚRĪ RĀMA, OF THE CHARACTER OF THE ĀTMAN OF ALL BEINGS

The syllable, "Om," comprehends all these (aforesaid features). Its supplementary interpretation, (by way of further elaboration of its import), would comprehend all things whatsoever, belonging to the past, the future and the present, (including the A-vyakta and the like, transcending time), which are of the character of the ninety-six eternal verities, the seventy

crores of Mantra-s made up of sounds, the fifty-one Mātrkā-s, (the letters of the Saṃskṛt alphabet), and their variants, the thirty-three crores of gods commencing from Brahman, (the creator), the Vedic and other metres, Gāyat-rī and the like, the hymns of the Ṛg-, Yajus-, Sāma- and Atharva-veda-s, the sixteen Kalā-s, (from the Prāṇa on to Nāman), the powers (of desire, knowledge and action), the five kinds of functions, *viz.*, creation, sustenance, destruction, veiling and benediction, all these and such others, are S'rī Rāma alone, the import of the Praṇava. He who who knows thus, (that there is nothing apart from S'rī Rāma, becomes S'rī Rāma alone). The second (section) is the essence of the Yajur-veda. (6, 7)

KHAṆḌA III

THE EIGHT TANU-MANTRA-S RELATING TO JĀMBAVAT AND OTHERS

Thereupon, Bharadvāja asked the sage Yājñia-valkya thus: "Pray, relate unto us O Lord, with which Mantra-s is the Paramātmā pleased, (in consequence whereof) he will reveal himself unto us?" Sage Yājñia-valkya replied (unto him thus): "Om S'rī Paramātmā, who is Nārāyaṇa, is the Lord Jāmbavat, indicated by "A." Bhūr-bhuvah-suvah. Unto him, salutation, salutation. Om, S'rī Paramātmā, who is Nārāyaṇa, is the Lord Hari-nāyaka, (Su-grīva), of the form of Upendra,

indicated by "U." Bhūr-bhuvah-suvah. Unto him, salutation, salutation. Oṃ, S'rī Paramātmān, who is Nārāyaṇa, is the Lord Hanu-mat of the form of S'iva, indicated by "M." Bhūr-bhuvah-suvah. Unto him, salutation, salutation. Oṃ, S'rī Paramātmān, who is Nārāyaṇa, is the Lord S'atru-ghna of the form of the Bindu. Bhūr-bhuvah-suvah. Unto him salutation, salutation. Oṃ, S'rī Paramātmān, who is Nārāyaṇa, is the Lord Bharata of the form of the Nāda. Bhūr-bhuvah-suvah. Unto him salutation, salutation. Oṃ, S'rī Paramātmān, who is Nārāyaṇa, is the Lord Lakṣmaṇa of the form of the Kalā. Bhūr-bhuvah-suvah. Unto him salutation, salutation. Oṃ, S'rī Paramātmān, who is Nārāyaṇa, is the great goddess Sītā, of the form of pure sentience. Bhūr-bhuvah-suvah. Unto him salutation, salutation. Oṃ, S'rī Paramātmān, who is Nārāyaṇa, is the Lord (S'rī Rāma), that transcends beyond that, the Parama-puruṣa, the most ancient Puruṣottama, the eternal, the pure, the enlightened, the emancipated, the absolutely real, the exquisitely blissful, the endless. Bhūr-bhuvah-suvah. Unto him salutation, salutation. [S'rī Paramātmān should be construed as "the Paramātmān, that remains as the residual substratum of the form of the Kaivalya-s'rī, the sublime beatific state of aloneness." That Paramātmān, who is Nārāyaṇa, indicated by the eight syllables, (symbols), "A" and others, and assumes the eight forms, Jāmbavat and others, (as Aṃśa-s of Viṣṇu, incarnate as S'rī Rāma), is really the Paramātmān of the form of S'rī Rāma (nondifferentiated from

the innermost Ātman), and should be conceived of by the seeker, in the attitude, " I am S'rī Rāma alone ".]
(1-9).

FRUIT DERIVED FROM THE MUTTERING OF THE VIDYĀ AND FROM THE KNOWLEDGE OF ITS IMPORT

He who learns this eight-fold Mantra, becomes hallowed by fire. He becomes hallowed by air. He becomes hallowed by the Sun. He becomes hallowed by Rudra. He becomes hallowed by all the Deva-s. Thereby are accomplished the fruits of having recited the Itihāsa-s, the Purāṇa-s, and the Rudra-s a hundred thousand times. By the remembrance frequently of the eight-syllabled Mantra of S'rīman-nārāyaṇa, is accomplished the muttering of the Praṇava, ten-thousand times. It sanctifies ten generations afore and ten generations after (of the practitioner of the Vidyā). He who knows thus, attains the exalted state of Nārāyaṇa. (10)

THE EXALTED STATE ATTAINED BY THE KNOWER OF THE VIDYĀ

That is the exalted state of Viṣṇu, (which is identical with the boundless expanse of the Brahman). (Themselves remaining in that peerless state of infinite existence, pure sentience and unsurpassed bliss), the sages (that are the most exalted knowers of the Brahman), visualize it as the Paramātman alone, with their eyes outspread in the direction of that self-manifest

sentience, with their passions cast away and their inner senses fully alert, and expound most clearly that most exalted state of Viṣṇu.—Thus the Upaniṣad. The third section is the essence of the Sāma-veda.

(11, 12)

THE TRI-PĀD-VIBHŪTI-MAHĀ-NĀRĀYA- NOPANIṢAD

[This Upaniṣad, which is the fifty-second among the 108 Upaniṣad-s and forms part of the Atharva-veda, expounds the four quarters of the Brahman, viz., the A-vidyā, the Vidyā, the Ānanda, and the Turīya, investigates into the real nature of the aspectful and the aspectless forms of the Brahman, and the coming into existence, as well as the dissolution of Māyā, clearly explains the profound secret of the Brahman, points the way to liberation, through crossing the ocean of worldly existence, gives an exposition of the Mahā-nārāyaṇa-yantra as a whole and of its individual parts in detail, and winds up with a glorification of the state of the Traipāda-Brahman, attainable through the negation of all other states].

KĀṆḌA I

CHAPTER I

EXPOSITION OF THE FOUR-FOLD CHARACTER
OF THE FORM OF THE BRAHMAN

DESIRE OF THE PARAME-ṢṬHIN TO KNOW THE
PROFOUND SECRET

Once upon a time, (Brahman), the Parame-ṣṭhin, seeking to attain the knowledge of the profound secret

of the transcendent truth (of the Brahman), went through a course of penance for a thousand years, according to the system of reckoning obtaining among the celestials. When the thousand years elapsed, Brahman, (the Parame-ṣṭhin), asked the Great Lord, Viṣṇu, who manifested himself before him, as a result of the very severe penance (of Brahman, through Kevala-kumbhaka), thus: "O Lord! Pray relate unto me the profound secret of the transcendent truth. Thou alone art capable of revealing the profound secret of the transcendent truth. There is none other. (If thou shouldst question me)—"How can that be so?"—the same is answered (by me) thus: "Thou alone art omniscient. Thou alone art omnipotent. Thou alone art the prop of all. Thou alone assumest all forms. Thou alone art the Īśvara, (sovereign-lord), of all. Thou alone art the controller of all. Thou alone art the protector of all. Thou alone art the cause of the final dissolution of all. Thou alone art the cause of the final beatitude of all. Thou alone art of the character of existence and non-existence. Thou alone art indistinguishable, either as existent or as non-existent. Thou alone art the pervader, right through the interior and about the exterior of all. Thou alone art intensely subtle. Thou alone art the greatest of the great. Thou alone art divorced from the great Māyā, (primordial illusion at the root of all ignorance). Thou alone art the cause of the varying revolutions of the great primordial illusion (at the root of all ignorance). 'Thou alone art the cause of the dissolution

of all illusion (at the root of ignorance). Thou alone art taking 'sportive delight in ignorance. Thou alone art the support of all ignorance. Thou alone art capable of being discovered through the Vidyā-s, (systems of esoteric knowledge). Thou alone art the very form of esoteric knowledge. Thou alone transcendest all esoteric knowledge. Thou alone art the prime cause of all causes. Thou alone art the totality of all causes. Thou alone art all causes in their individual aspect. Thou alone art indivisible bliss. Thou alone art bliss in all its fullness. Thou alone art bliss unsurpassed. Thou alone art the Turiya-turiya, (manifesting himself at the topmost reach of the Turiyom-kāra). Thou alone art the Turiyātīta, (transcending the Turiya). Thou alone art the quest of the innumerable Upaniṣad-s and other connected lore. Thou alone art the quest of all the Sāstra-s. Thou alone art the quest of all the celestials, with Brahman, Rudra, and Indra at their head, as also of all the Āgama-s (bearing on tradition). Thou alone art the quest of all seekers after liberation. Thou alone art the quest of all immortals, that are ever emancipated, such as Sanaka and others. Thou alone art immortal. Thou alone art all. Thou alone art all. Thou alone art all. Thou alone art all liberation. Thou alone art the bestower of liberation. Thou alone art the means of attaining all kinds of liberation. Apart from thee, there is nought else. Whatever is believed to be apart from thee, all that is vitiated (by Māyā)—This is my firm conviction. Hence, thou alone art the expounder, thou alone art my preceptor, thou

alone art my father, thou alone art the supreme director of all, thou alone art all, thou alone art always to be resorted to. This is what has been my firm resolve.

(1)

THE CONVERSATION BETWEEN PRECEPTOR
AND PUPIL THROWING LIGHT ON THE
PROFOUNDEST OF ALL SECRETS.

Thereupon, (on being thus praised by the Parameṣṭhin, as the basis of all forms and of the form of absolute sentience eclipsing all things apart from the Paramātmā himself), the knower of the transcendent truth, the Great Lord, the Paramātmā Viṣṇu, signifying his approval, in the first instance, with the words, "Well said," and being very much pleased (with the Parameṣṭhin), spoke unto him as follows: "I shall presently relate unto thee all about the profound secret of the transcendent truth. Do thou listen attentively (thereto). O Brahman! What is known as the "Deva-dars'i," in the Ātharvaṇa-sākha, what is known as the "Parama-tattva-rahasya," in the Ātharvaṇa-mahā-nārāyaṇopaniṣad, this ancient dialogue between the preceptor and his pupil, is ever awake in one's memory, because of its being widely known. From the study of which (real form) all bonds burst asunder, from the knowledge whereof the profoundest of all secrets becomes unravelled, through the perception of that real form of the Paramātmā, all great men attained, of yore, the exalted state of the Brahman.

(2)

THE QUERY OF THE PUPIL

(Quoth the pupil): "How is that (knowledge of the transcendent truth to be acquired?)" (Replied the preceptor): "With all his mental functions tranquilized, with his inner senses brought under complete control, thoroughly detached from worldly existence, extremely pure, entirely devoted to the Guru and firmly established in leading an austere life, the pupil should, after resorting to a Guru, well-grounded in the realization of the Brahman, prostrating himself flat on the ground like a stick before him, after circum-ambulation, and remaining in close proximity to him, with his palms clasped in the attitude of prayer and due modesty, address him thus: "O Lord-preceptor mine! the profound secret of the transcendent truth should be clearly expounded unto me." (3, 4)

THE EXPOSITION OF THE REAL FORM OF THE
BRAHMAN BY THE PRECEPTOR

Appreciating the pupil (earnestly seeking enlightenment) the preceptor replies unto him with great condescension and genuine pleasure, thus: "The procedure laid down in the Upaniṣad, relating to the unfolding of the profound secret of the transcendent truth, is presently expounded unto thee. Do thou listen to it with due attention. Of what character is the Brahman, (the transcendent truth)? What remains unaffected through the three durations, (the past, the present and the future), is the Brahman. What remains unaffected

through all time, (eternity), is the Brahman. What is possessed of the three properties, (rhythm, mobility and inertia), and what is not possessed of those properties, its real form is the Brahman. What is devoid of either beginning or middle or end is the Brahman. All this (phenomenal world) is indeed the Brahman. What transcends illusion, (the root of all ignorance), what transcends the properties of such illusion, is the Brahman. What is the endless, the immeasurable, the indivisible and the entirely full is the Brahman. What is the non-dual, and the exquisitely blissful ; the pure, the awakened and the emancipated ; the real existence pervading through the real form of the Ātman ; the non-differentiated and the non-limited is the Brahman. What is the supreme existence, sentience and bliss, manifest of its own accord is the Brahman. What is beyond the range of the mind and articulate expression, is the Brahman. What is beyond the reach of all testimony, is the Brahman. What is knowable through all the known systems of Vedānta, is the Brahman. What is incapable of being determined by the circumstances of time, place and substance, is the Brahman. What is the fulness of all, is the Brahman. What is the Turiya, the aspectless, the one absolute, is the Brahman. What is the nondual, the indescribable, is the Brahman. What is of the character of the Praṇava, is the Brahman. What is described to be of the character of the Praṇava, is the Brahman. What is of the character of all the Mantra-s, such as the Praṇava, is the Brahman. What may be characterized as being comprised of four quarters, is the Brahman. (5)

THE BRAHMAN, FOUR-QUARTERED IN CHARACTER

(Query): "How does it, (the Brahman), become (possessed of) four quarters? (Answer): "The A-vidyā (ignorance)-quarter and the Vidyā (knowledge)-quarter; also the Ānanda.(bliss)-quarter and the Turiya (fourth)-quarter.—Thus (these are the four quarters of the Brahman).. The Turiya-quarter is (further made up of) the Turiya-turiya and the Turiyātita. [Of the two, the Brahman and what is apart from the Brahman, the Brahman, (which is identical with the Ātman), which is known as the Tri-pād, it being composed of the three quarters, Vidyā, Ānanda and Turiya, overlaps, as the Turiya-turiya, the first three quarters entirely, and the first three subdivisions of the Turiya-quarter as well, and remains as the peerless, indivisible Paramātman alone. This Paramātman is attained, simultaneously with the dawning of the knowledge resulting from the negation of ignorance and its concomitants, which cause the delusion relating to the existence or otherwise of things apart from the Paramātman and is of the nature of absolute noumenal existence, irrespective of the persistence or otherwise of the delusion brought about by the misconceptions relating to things apart from him. The Brahman is sought to be split into four quarters, only with a view to grasp its full import, and each of the quarters is further looked upon from four different aspects, *viz.*, Sthūla (gross), Sūkṣma (subtle), Bija (potential) and Turya (the fourth), (that forms the basis of all these aspects) and these again are dealt with

individually (in Vyāṣṭi) and collectively (in Samaṣṭi). Of the four divisions of the Turīya-quarter, *viz.*, the Gross-turya, the Subtle-turya, the Causal-turya and the Turya-turya, the last one, (which alone remains after the negation of the rest), is known as the Para-(transcendent) stage and comprehends all others by transcending them all. What remains after the denial of even that stage, is known as the Turīyātīta, the Brahman alone, that manifests itself at the topmost pitch of the Turīyom-kāra, which is identical with the Brahman alone.] (6, 7)

THE DIVISION INTO FOUR QUARTERS

(Query): How is the differentiation of the four quarters (to be made)? (Answer): The A-vidyā-quarter, (which is the gross part, based on the ignorance of the Ātman), is the first quarter, (which is distinguishable from the others). The Vidyā-quarter is the second, the Ānanda-quarter is the third, while the Turīya-quarter is the Turīya, (the fourth).—Thus. [The second, the third and the fourth are indistinguishable, as they are subtler than the first, each succeeding one being subtler than the preceding ones, and are of the character of the Sūkṣma, (subtle), the Bija, (potential) and the Turya, (the transcendent-fourth) respectively, and altogether related to the first quarter]. Primordial ignorance, (which is at the root of all delusion), is in relation to the first quarter alone and not elsewhere, (in relation to the other three

quarters). The divisions, known as knowledge, bliss and the Tūrya, are established pervading all the four quarters. [It should not be supposed, that the Brahman, which is also, known as the Tri-pād, is confined to the last three quarters and has nothing to do with the A-vidyā-quarter. . The Tri-pād-caitanya, being of the character of non-differentiated sentience, cannot be said to be confined to the last three quarters alone and as such comprehends the first as well. The plane of the Turiya-caitanya is reached at the close of the three quarters commencing from Vidyā, when alone the consciousness of remaining as the Brahman alone, is awakened. The A-vidyā-quarter can be easily distinguished from the rest, as it is the domain of gross perceptions confined to the quintuplicated, great elements. The non-quintuplicated Tan-mātra-s, and the Mahat and the A-vyakta, fall outside the range of the gross A-vidyā and are included in the subtle Vidyā- and the other subtler quarters. Hence, the last three quarters are established as pervading all the four quarters, the subtler ones overlapping the less subtle ones, in the relation of cause and effect, the Turiya-turiya, the subtlest of them all, overlapping all the others and being the prime cause of all.] (8, 9)

DIFFERENTIATION OF THE VIDYĀ, THE ĀNANDA, AND THE TURIYA QUARTERS

(Query): Should it be so, (and the Vidyā-, the Ānanda- and the Turiya-quarters of the Brahman pervade all the four quarters, including the A-vidyā-quarter),

then, how can there be the differentiation of the Vidyā- and other quarters, (from the A-vidyā quarter of the Brahman) ? (Answer) : With the preponderance of each of these, there is just the pretext of a distinction. In reality, however, there is no (well-marked) difference (among the four quarters). Of these, the one quarter that occupies the lowest plane, (wherein the A-vidyā-aspect of the Brahman preponderates), becomes variegated with ignorance, (when the remaining portion which has sentience as the basis, is apparently eclipsed). The triad of quarters (of the Brahman), that is higher up, (wherein sentience preponderates), becomes the pure perception of the form of unalloyed bliss, that is imperishable, (when the A-vidyā-quarter stands thoroughly eclipsed). The same (sentience of the Brahman) manifests itself as an indivisible, immense heap of radiance, of the character of uncommon and exquisite bliss. The same (substratum of the four quarters, the Turīya), becomes indescribable, nondemonstrable and of the character of the indivisible; one essence of bliss. Therein, (in the three quarters), in the middle region of the intermediate quarter (of the triad, *viz.* bliss), there manifests itself the eternal Vai-kunṭha, with the aspect of a flood of radiance, that is immeasurable. That (eternal Vai-kunṭha) manifests itself with a radiance all its own, indicative of the indivisible bliss of the Brahman, that has in no wise been surpassed by (any other) bliss, (it being peerless). Where unbroken halos are seen, there alone shines with effulgence the supreme seat of Viṣṇu, the great Lord, manifesting itself from the interior of a heap of radiance,

immeasurable and celestial, indicative of the glory of Viṣṇu and of the character of indivisible bliss. There is distinctly seen the exalted abode of Viṣṇu, resembling the beautiful pot containing the nectar of immortality, (floating) over the surface, in the middle of the ocean of milk, (when it was churned at the time of the great deluge). Immersed in the celestial radiance of Su-darśana, (the beautiful discus of that name, wielded by Mahā-viṣṇu), the Lord of the Su-darśana, Ādi-nārāyaṇa, is seen enveloped in a heap of radiance, which is uncommon, continuous, non-dual and of the character of unsurpassed bliss, even as Sūrya-nārāyaṇa is surrounded by the halo of solar radiance. He alone is the Turīya-brahman. He alone is the Turīyātita. He alone is the all-pervading Viṣṇu. He alone is the transcendent radiance, worthy of being described by all the sacred texts indicative of the Brahman. He alone is beyond the influence of Māyā, (Illusion). He alone is beyond the influence of the three Guṇa-s. He alone is unaffected by time. He alone is not subject to the limitations imposed by all actions and austerities. He alone is not conditioned by any word of promise. He alone is the transcendent over-lord. He alone is the Puruṣa of hoary antiquity, who is acclaimed by the Praṇava and all other Mantra-s, who is devoid of beginning and end, who is ever full of the harmonious perception of primordial space, time and substance and is the Turīya, (the fourth part, transcending the other three), who is full, who is firmly resolved to uphold the truth, who delights in his own self, whose own real form is

unaffected by the three durations, (the past, the present and the future), who is self-luminous, who is full of his own glory, who is devoid of any other peer possessed of the same seat as his, who is devoid of any other peer in the same predicament as he, or any other in any way superior to him, who recognizes no divisions, such as day and night, who recognizes no divisions of time, such as the year, and the like, whose glory, being full of the bliss of the Brahman, is endless and incomprehensible, who is worthy of being described by expressions such as, the Ātman, the Antar-ātman, (immanent in all), the Paramātman, (that transcends all), the Jñānātman, (attainable through the right kind of knowledge), the Turīyātman, (the Atman of the fourth dimension), and the like, who is the non-dual, transcendent bliss, the glorious Lord, who is eternal, stainless, devoid of misconceptions, detached, and indescribable, that pure radiance, Nārāyaṇa, is one alone. There is no peer to match him whatsoever.—Thus. (11)

FRUIT DERIVED FROM THE KNOWLEDGE OF THIS TRUTH

He who knows thus, (that Nārāyaṇa is one alone, with no peer to match), that Puruṣa, (the Jīva), attains the state of incorporeal aloneness, (simultaneously with the dawning of the knowledge thereof) and remains as the peerless Brahman. Through the worship of (the qualified Brahman known as) that (Nārāyaṇa), the Puruṣa, (the Jīva), attains (one or other of the four kinds

of liberation, ultimately leading to) the attainment of identity with that (Nārāyaṇa), without doubt, (in accordance with the degree of spiritual development attained by him). [The four kinds of liberation are: Sā-lokya, Sāmīpya, Sā-rūpya and Sā-yujya, respectively leading to identity of plane, identity of immediate presence, identity of form, and identity of substance, ultimately resulting in communion with the Paramātmā of the character of Nārāyaṇa.] (12)

CHAPTER II

EXPOSITION OF THE ASPECTFUL AND THE ASPECTLESS FORMS OF THE PARA-BRAHMAN

DOUBT AS TO THE ETERNAL CHARACTER OF NĀRĀYAṆA POSSESSED OF AN EXTERNAL ASPECT

Thereupon, (after listening to the preceptor's exposition of the four-fold character of the Brahman), the disciple asked his Lord-preceptor thus: "O Lord, the eternal nature of Vai-kunṭha, as well as of the Lord Nārāyaṇa, has been alluded to by thee. Also, that he, (Nārāyaṇa), alone is the Turiya-brahman, (the substratum of the Turiya-caitanya), has been alluded to (by thee). That Vai-kunṭha, (the supreme-seat of Viṣṇu), is possessed of an external aspect and likewise Nārāyaṇa is possessed of an external aspect, whereas the Turiya is devoid of an external aspect. Whatever is possessed of an external aspect, is (by implication) possessed of

(palpable) limbs. Hence, so say the Vedic texts, whatever is possessed of an external aspect is transient, while whatever is devoid of an external aspect is eternal. Also, whatever is possessed of limbs, all that is transient. This is established both by inference and actual experience (in every-day life). Hence, it is in the fitness of things to posit the transient character of both of them, (*viz.*, Vai-kunṭha and Nārāyaṇa). While so, how has the eternal character of both of them been posited? From the Vedic text, "The Turiya is imperishable," the eternal character of the Turiya is well established. Eternity and transience are, by nature, qualities that are incompatible with each other. In the Brahman, (which is said to be Nārāyaṇa), one of the two, the incompatibility becomes all the more pronounced. Hence, it is obvious, that the non-eternal character of Nārāyaṇa as well of the Vai-kunṭha can alone be posited. (1)

DIFFERENTIATION OF THE ASPECTFUL INTO WHAT IS SOPĀDHKA AND NIR-UPĀDHKA

The preceptor then refutes (the pupil's arguments) thus: " (What thou sayest is no doubt) true. (However), what is possessed of an external aspect is of a two-fold character: *viz.*, what is subject to Upādhi and what is immune from Upādhi. (2)

EXPOSITION RELATING TO WHAT IS POSSESSED OF AN EXTERNAL ASPECT SUBJECT TO UPĀDHI

(Query): Of the two, how is what is possessed of an external aspect, subject to Upādhi, (to be

distinguished from the other)? (Answer): The entire multitude of causes and effects, based on A-vidyā, (ignorance relating to the Ātman) are comprised in (the three sub-divisions, *viz.*, the gross, the subtle and the potential, of) the A-vidyā-quarter (of the Brahman) alone and not included elsewhere, (in the Turya sub-division of that quarter). Hence all that is based on A-vidyā (of the three types aforesaid) is alone possessed of an external aspect and has limbs as well. For the reason that it has limbs, it becomes necessarily of a transient character. (3, 4)

EXPOSITION RELATING TO WHAT IS POSSESSED OF AN EXTERNAL ASPECT BUT IMMUNE FROM UPĀDHI

(Query): What is possessed of an external aspect and subject to Upādhi has been described (by thee). If that is so, how is what is possessed of an external aspect, but which is immune from Upādhi (to be distinguished from the former)? (Answer): What is possessed of an external aspect, but which is immune from Upādhi, (*i.e.*, the Turya-subdivision of the A-vidyā-quarter of the Brahman), is of a three-fold character, thus: possessed of the Brahma-vidyā-aspect, (the Sthūla (gross) portion of the Turya-sub-division of A-vidyā); possessed of the Ānanda-aspect, (the Sūkṣma (subtle) portion of the same sub-division of A-vidyā); and possessed of both (the Brahma-vidyā and the Ānanda)-aspects, (the Bīja- (potential) portion of the same sub-division of A-vidyā).

This three-fold aspect is further (subdivided into) the two types of the eternally aspectful and the aspectful through liberation. The eternally aspectful is devoid of beginning and end and is everlasting, (as the same, when looked upon as of the character of the Turya-Virāṭ-, the Turya-sūtra- and the Turya-bīja-caitanya-s, has neither beginning, nor end and is perpetual, when sharing the characteristics of the Turya-turya). The aspectful through liberation, comprises the aspect of those Jīva-s of the phenomenal world, that have attained liberation, of the four kinds, Sā-lokya and others, through the mere practice of intense devotion unto and the worship of the Paramātmān, (without having recourse to the disciplinary courses of Śravaṇa, Manana, Nididhyāsana and Anu-samdhāna). In the case of the aspectful (variety) through liberation, there occurs the manifestation (of the Brahman), through the indivisibly vast knowledge (derived from the instruction relating to Vedānta, imparted by the Paramātmān, through intuition). That (aspect of the Brahman, that is attained by the practitioner in consequence of adopting this course), is also everlasting. (5, 6)

EXPOSITION RELATING TO THE EVERLASTING
CHARACTER OF THE ASPECT (OF THE BRAHMAN)
ATTAINED BY THE LIBERATED

(Query): Others say that the aspect (of the Brahman) attained by the liberated, is but the result of

ardent desire. How then can that (aspect) be everlasting? (Answer): For the reason that the sentience of the Brahman, which is non-dual, indivisible and full, which is of the character of unsurpassed, exquisite bliss and is pure, enlightened, emancipated and real likewise, is aspectful, the everlasting character of what is aspectful, but immune all the same from Upādhi, becomes established (beyond doubt), (due to the great influence of the knowledge imparted by the Paramātmān). For the self-same reason, *viz.*, that the superiority of the Brahman (of the form of sentience) that is aspectful, but immune from Upādhi, (over the other type which is subject to Upādhi) becomes established as aforesaid and also for the reason that the former is limbless, (while the latter is invested with limbs), the transcendent superiority of any other thing over the Brahman is thrown into the far-off background, (as both the limbless and limbful varieties have the aspect of the Brahman that is everlasting, as their common feature). That the sentience of the Brahman is *per se* devoid of limbs, is averred in all the Upaniṣad-s and is the final conclusion arrived at by all the Sāstra-s, (bearing on the subject), (whether the Brahman is looked upon as peerless and leading to the conclusion that the Jīva and the Īśvara are identically the same as the Brahman, or the two are looked upon as limbs of the Brahman, not capable of differentiation, or as counter-parts of the Brahman, respectively leading to the three schools of Vedānta, represented by monism, qualified monism and dualism).

DIFFERENTIATION OF THE VIDYĀ-, THE ĀNANDA- AND THE TURIYA-PORIONS POSSESSED OF ASPECT

(Query): The absence of difference, (*i.e.*, the identity in nature) among the Vidyā-, the Ānanda- and the Turiya-(portions of the Brahman, is alone heard described everywhere, (in the Upaniṣad-s and the Sāstra-s). How then can there be differentiation of the Vidyā and the other portions possessed of aspect? (Answer): The preceptor then refutes (the arguments of the pupil) thus: "(What thou sayest is no doubt) true. (However), Vidyā becomes possessed of aspect, through the preponderance of the Vidyā-(aspect). Ānanda becomes possessed of aspect, through the preponderance of the Ānanda-(aspect). Both of them become possessed of aspect, through the preponderance of both aspects together. The differentiation, (such as is apparent among them), is the difference due to the preponderance (of the respective aspects) alone. In reality, however, there is no differentiation possible at all, (they being identical in character). (9, 10)

REMOVING THE APPARENT INCONSISTENCY INVOLVED IN RELATION TO THE ASPECTFUL AND THE ASPECTLESS CHARACTER OF THE PARAMĀTMAN

(Query): O Lord! The aspectful and the aspectless characters of the Para-brahman, that is indivisible, non-dual and characterized by exquisite bliss, are mutually inconsistent (lines of approach). How can the

inconsistency between the two (positions) be reconciled ? (Answer) : 'The preceptor then refutes (the arguments of the pupil) thus : " (What thou sayest is no doubt) true. (However), even as between (the Brahman), the great cosmic air, that permeates all (beings), (in the form of the chief sentient and active principle) and is aspectless, on the one hand, and the Great god, Vāyu, identical with the former and reputed as the presiding deity over the organ of the perception of touch and possessed of aspect, on the other, there is absence of difference (identity) alone recognized everywhere, even as in the case of (the gross elements), earth and others (that are aspectful and) that pervade all bodies, on the one hand, and the gods, that are the Śeṣa-s, (divisions of the aspectless Brahman), possessed of the aspects of their supreme director, (the Brahman, connected with the bodies pervaded by them, (wherein they function through the organs of sentience and action) on the other, there are recognized everywhere the respective deities, that are identical (with the active and sentient principle, forming the basis of the various functions) and differing (from the non-sentient divisions of the body, forming the seats of the sentient and active functions), even so, in the case of the Para-brahman embracing the character of the (Virāṭ-, Sūtra-, the Bīja- and the Turiya)-Ātman-s of all types, there can be no inconsistency in differentiating it as the aspectful and the aspectless. In the case of the Para-brahman, possessed (through attribution) of various, variegated and infinite powers, there can be no inconsistency in the realization of its

real form. On the other hand, it is only when the formless character of the Brahman is posited, there is scope for inconsistency of an endless character. Further, even in the case of the incarnations (of Viṣṇu), such as Rāma, Kṛṣṇa, and the like, the attribution (to such incarnations) of the transcendent reality and the exquisite glory of the Para-brahman, which is non-dual and of the character of unsurpassed bliss, is recognized everywhere as quite appropriate. That being so, what need be said of (the appropriateness of such attribution) in the case of the Para-brahman, that is full in all respects and is at the same time of the character of non-dual, exquisite bliss? Otherwise, should the absolute aspectlessness (of the Para-brahman) be conceded, regardless of the aspectful character in reality of the all-full Para-brahman, in that case, there is established the non-sentience of the (aspectless) Para-brahman, as of the absolutely aspectless ethereal sky. Hence the aspectful and the aspectless characters of the Para-brahman are considered, in reality, to be established as inherent (in the very nature of the Para-brahman). (11-13)

THE SPRINGING UP OF A-VIDYĀ FROM ĀDI-NĀRĀYAṆA

The coming into being, sustenance and dissolution of the Mūlāvidyā, (Māyā, the root-cause of ignorance), are brought about by the opening and the closing of the eye-lids of the aspectful Ādi-nārāyaṇa, who is of the character of non-dual, exquisite bliss and is of the aforesaid (aspectful and aspectless) description. At some time, (before the several orders of creation came

to be created), the opening of the eye-lids of Ādinārāyaṇa, who delights in his own self and encompasses all to the fullest extent, (he being the Paramātmān), takes place, whenever there springs in him the desire to do so. In consequence thereof, there is the manifestation of the A-vyakta, (indistinct chaos), the primordial root-cause (of the phenomenal world), in the lowest (A-vidyā)-quarter of the Para-brahman, that is the prime-cause of all. From the A-vyakta there is the manifestation of (Māyā), the primordial root (of the cosmos of the phenomenal world), as well as the manifestation of Mūlāvidyā, (primordial ignorance, the concomitant of all illusion). It is because of this, that the Brahman (out of which originated Māyā and Mūlāvidyā), (the imperishable Kūṭa-stha), that is connoted by the term "Existence," becomes variegated with ignorance. Thence, (from Māyā and A-vidyā), the Mahat, (the vast and distinct cosmos, comes into being). From this cosmos there springs up individuality. From individuality (come into being) the five subtile elements. From the five subtile elements spring up the five great elements. From the five great elements there comes into being, one quarter of the Brahman, the one vast expanse of the egg of ignorance, (the macrocosm). (14)

THE GREATNESS OF NĀRĀYAṆA SEATED ON THE A-VIDYĀ'ṆḌA

Therein (in the A-vidyā'ṇḌa) was seated Nārāyaṇa, in the guise of Māyā, but in reality fashioned out of

(the pure Brahman), the infinite existence transcending all attributes and of the character of unsurpassed bliss, (such guise having been assumed by him) sportively. He alone is the eternally full Vai-kunṭha-nārāyaṇa, pervading all the quarters (of the Brahman). He, the Turiya, that is the prime cause of the various multitudes of causes and effects, such as the creation, sustenance and dissolution of the infinite crores of macrocosms, he, the Paramesvara, that transcends the Great Illusion, (Mahā-māyā), prevails (over all eternal verities). From him originates the Sthūla-virāṭ-puruṣa. He becomes possessed of the form of the Virāṭ-puruṣa, the primordial cause of all. That (Puruṣa) again becomes the Puruṣa with an infinite number of crests and possessed of an infinite number of eyes, arms and feet. Possessed of an infinite number of ears, he takes a firm foot-hold, pervading all. He becomes the pervader of all. He becomes possessed of a form, with and without attributes. He becomes possessed of the form of radiance, manifesting the power of the supreme being, through the strength of the realization (of the real form of the Brahman). He assumes the aspect of the various wonderful phenomenal worlds, infinite in number. He assumes the aspect of the glorious lord, through the aggregation of the infinite and exquisite glories (of the Brahman) of unsurpassed bliss. He assumes the aspect of auspicious properties, infinite in number, such as unsurpassed excellence, unbridled power, omniscience, omnipotence, supremacy over all and the like. He assumes the aspect of a heap of radiance, which transcends the

range of verbal expression and is infinite and divine. He becomes the pervader of all A-vidyā'ṇḍa-s, (macrocosms). He further becomes the embodiment of the glory of the Para-brahman, which is characterized by exquisite bliss, which is peerless and exceedingly unsurpassed, and forms the basis of the infinite allurements of the great Illusion (of the phenomenal world). From out of each hair-follicle of this (Nārāyaṇa), are generated infinite myriads of macrocosms, veiling his real nature. In every one of these macrocosms, there comes into being an incarnation of Nārāyaṇa. From Nārāyaṇa is generated Hiraṇya-garbha. From Nārāyaṇa is generated the form of the Virāj of the macrocosm. From Nārāyaṇa are generated the Prajā-pati-s, (the lords of created beings), that create all the various worlds. From Nārāyaṇa are generated the eleven Rudra-s. From Nārāyaṇa are created all the worlds. From Nārāyaṇa is created Indra. From Nārāyaṇa are likewise created all the celestial beings. From Nārāyaṇa alone are generated all the Āditya-s, twelve in number, all the (eight) Vasu-s, all the (seven) seers, all beings, and all the Chandas-s (of the Veda-s). From (Nārāyaṇa all of them drive their sustenance. In Nārāyaṇa, they meet with their dissolution. Hence, the eternal, the imperishable, and the transcendent (Nārāyaṇa) is the Sva-rāj. Brahman, (the creator), is Nārāyaṇa. Śiva, the destroyer is also Nārāyaṇa. Indra also is Nārāyaṇa. The four cardinal points are Nārāyaṇa. The (other four) intermediate points are Nārāyaṇa. Time is Nārāyaṇa. All action is Nārāyaṇa. The corporeal and the non-corporeal

are also Nārāyaṇa. All of the character of causes and all of the character of effects are Nārāyaṇa. Whatever is of a description differing from these two, (*viz.*, cause and effect), is Nārāyaṇa. The transcendent radiance, full of the manifestation of the Brahman, full of the bliss of the Brahman, which is eternal, changeless, unattached, denomination-less, that pure radiance is exclusively Nārāyaṇa. Of him there is no counterpart whatsoever, nor any to match him or excel him. Of this there is no doubt. (15-16)

FRUIT OF THE KNOWLEDGE OF THIS (SECRET)

He who knows thus in reality, becomes verily liberated, having burst asunder all bonds and overcome death. He becomes liberated. He, who, having known (Nārāyaṇa) in the aforesaid manner, always worships that (Nārāyaṇa), that Puruṣa becomes Nārāyaṇa alone, becomes Nārāyaṇa alone. Thus the Upaniṣad. (17)

CHAPTER III

EXPOSITION OF THE FORM OF DISSOLUTION OF THE MŪLĀVIDYĀ

THE PHENOMENAL WORLD OF IGNORANCE, THE SPORT OF THE GREAT ILLUSION

Thereupon, (having listened to the preceptor's exposition of the origin of the Mūlāvidyā), with the words,

“That is so,” the pupil asked his preceptor as follows : “My lord-^preceptor, (that art) the knower of the highest truth ! The mode of origin of the great root-cause of ignorance, along with (the manner of) its full play has been related by thee. Of what character is the mode of origin of phenomenal existence ? That should be related unto me in detail. I desire to know the truth on which it is based.” Saying, “I shall presently do so,” the preceptor discoursed thus : “The entire phenomenal world, admittedly appears to be as having had no origin, (so long as the ignorance of the real nature of noumenal existence prevails and perfect knowledge has not dawned). There is however doubt generated as to whether it is eternal or only of a transient character. Phenomenal existence is of two kinds : the Vidyā-prapañca and the A-vidyā-prapañca. The eternal character of the Vidyā-prapañca, (such as Vai-kunṭha and the like), is well-established, as it is the sportive creation of Viṣṇu, the eternal sentience, that is bliss and also because of its being pure, of the form of gnosis, thoroughly emancipated, real and blissful, (which would last as long as its real prop, Viṣṇu, would). As for determining as to how far the A-vidyā-prapañca, (phenomenal existence based on ignorance), is of an eternal or a transitory character, some say that its eternal character is (derived from) its course (uninterruptedly, as a perennial stream). Others maintain, that it is transitory, because of its being spoken of in the S’āstra-s, as being subject to dissolution, (at the end of the Kalpa), in the great deluge and such other cataclysms. It cannot be of both characters

(at the same time). (If so), of what other character could it be? All this phenomenal existence is verily of the character of contraction and expansion, (*i.e.*, involution and evolution), of the character of the dalliance of the great illusion alone, (resembling the folding and unfolding of a picture on a piece of canvas). When looked at from the point of view of the supreme truth, there is really nothing (apart from the Brahman), resulting from the dalliance of the root-cause of ignorance, (Māyā, the great illusion), that is devoid of setting and rising, (and is ever ascendant). (Should it be asked), "How is that?"—(the answer is): "The Brahman is one alone and is peerless. Herein there is no scope whatsoever for the many. Hence all things apart from the Brahman are the concomitants of absurdity (and are merely the products of ignorance). The real existence, (which is not subject to any absurdity), is the Para-brahman alone. The real existence, that is the infinite sentience, is the Brahman. (2)

DISSOLUTION OF BRAHMAN IN MAHĀ-VIṢṆU, THE PROTECTOR OF THE COSMOS

(Query): "Thereafter, of what nature is the mode of destruction of the Mūlāvidyā, (the root-cause of ignorance), along with her dalliance? (Answer): Very much pleased, the preceptor expounds (to the pupil) with great condescension, thus: "One thousand of quartets of Yuga-s is the duration of Brahman's day-time. Again of an equal duration is his night. The

two, day and night together, constitute a single day (for him). 'In the course of one such day, the rise, development and dissolution of all the worlds upto (and inclusive of) the Satya-loka, take place. Fifteen such days constitute a fortnight. Two such fortnights make up a month.' Two months form a R̥tu, (season). Three R̥tu-s constitute an Ayana, (half-year). Two Ayana-s make up a year. One hundred years according to this system of computation of Brahman is the maximum limit of the age of Brahman. Of this much duration is said to be his tenure of existence. At the expiry of this tenure, the Virāṭ-puruṣa of the cosmos approaches Hiraṇya-garbha, that is a part of his own. Hiraṇya-garbha approaches his originator, Nārāyaṇa, the Paramātmā and the protector of the cosmos. For the next one hundred years is the dissolution of that (Brahman). All the Jīva-s, (orders of creation), likewise attain their dissolution, in the Prakṛti, (the primordial originant). In this dissolution, all becomes void. (3, 4)

DISSOLUTION OF MAHĀ-VIṢṆU, THE ĀDI-VIRĀṬ-PURUṢA

The durations of existence and dissolution, (the two together) of Brahman, (the creator), should be understood as constituting the day and night of Mahā-viṣṇu, the protector of the cosmos, incarnate as an incarnation of a part of Ādi-nārāyaṇa. The two, day and night together, constitute a day. In this manner, by computing the different periods, such as day, fortnight, month, year and the like, a period of one

hundred crores of years, in accordance with the computation relating to him, (Mahā-viṣṇu), is said to be the duration of his existence. At the end of such duration, he approaches the Mahā-virāṭ-puruṣa, of whom he is a part. Thereafter, the macrocosm of Brahman, along with the veil of ignorance covering it, attains dissolution. When the veil of the macrocosm of Brahman perishes, what is revealed is verily the form of Viṣṇu. Then takes place his dissolution also, (for a duration, as long as for his existence). With (his) dissolution, all becomes void. (5)

DISSOLUTION OF THE ĀDI-VIRĀṬ-PURUṢA IN ĀDI-NĀRĀYAṆA

The durations of existence and dissolution, (the two together) of Mahā-viṣṇu, the protector of the macrocosm, should be understood as constituting, the day and night of the Ādi-virāṭ-puruṣa. The two, day and night together, constitute a day. In this manner, by computing the different periods, such as day, fortnight, month, year and the like, a period of one hundred crores of years, in accordance with the computation relating to him, (the Ādi-virāṭ-puruṣa), is said to be the duration of his existence. At the end of such period, the Ādi-virāṭ-puruṣa approaches Ādi-nārāyaṇa, of whom he is a part and who is subject to the Upādhi of Māyā. For a period as long in duration as that of his existence, for such a period, the dissolution of the Ādi-virāṭ-puruṣa takes place. With (his) dissolution, all becomes void. (6)

ATTAINMENT OF THEIR REAL FORMS, BY THE JĪVA
AND THE ĪSVARA, WITH DISSOLUTION
OF MĀYĀ

The durations of existence and dissolution, the two together of the Virāṭ-puruṣa, should be understood as constituting the day and night of Ādi-nārāyaṇa, the protector of the Mūlāvidyā, (the macrocosm, which is the root-cause of primordial ignorance). The two, day and night, together constitute one day. In this manner, by computing the different periods, such as the day, fortnight, month, year and the like, a period of one hundred crores of years, in accordance with the system of computation relating to him, (Ādi-nārāyaṇa), is said to be the period of his existence. At the end of such a period, in accord with the desire of the Tri-pād-vibhūti-nārāyaṇa, there takes place the closing of the eye-lids (of Ādi-nārāyaṇa). In consequence thereof, there takes place the dissolution of the Mūlāvidyā'ṇḍa, along with its veil. Thereafter, attended with her sportive dalliance, as well as all actions forming her Upādhi, (concomitants), the Mūlāvidyā, possessed of the characteristics of neither existence nor non-existence, incapable of being adequately described, devoid of definition, characterized by sudden appearance and disappearance, that is the prime cause of all causes, having no beginning, possessed of all the special features characterizing Mahā-māyā, (the great illusion), gets merged with the extremely subtle root-cause, the A-vyakta, (the nebulous and indistinct chaos). The A-vyakta, (in its turn), will then be

absorbed into the Brahman, even as fire gets extinguished, when the fuel is completely consumed. From that (dissolution), Ādi-nārāyaṇa that was (hitherto) subject to the Upādhi of Māyā, attains his own real form, in that manner, (and becomes the Brahman). All the Jīva-s likewise attain their own real form (of the Ātman). Even as a piece of clear crystal, when superimposed on the crimson-coloured Japā-flower, induces in us the belief that it is of that colour, and with the removal of the flower, there springs up in us the belief in the utter transparency of the crystal, even so, in the Brahman also, when it is subject to the Upādhi of Māyā, there is induced in us the belief in its differentiated character, as though it were possessed of properties and the like, and with the dissolution of the Upādhi of Māyā, the belief in the nonqualified, limbless and such other character (of the Brahman), (gets confirmed). Thus the Upaniṣad. (7)

CHAPTER IV

EXPOSITION OF THE REAL FORM OF THE
HIGHEST TRUTH OF THE BRAHMAN OF THE
CHARACTER OF EXQUISITE BLISS, WHICH
LIES BEYOND THE RANGE OF MĀYĀ AND
WHICH IS INDIVISIBLE AND PEERLESS

THE REAL FORM OF THE SUPREME SENTIENCE
THAT IS COMPOSED OF THREE QUARTERS

Om! (May the Tri-pād-caitanya of the character of the Turiya-turiya, manifest at the topmost

part of the Praṇava-brahman, prevail!) Thereafter, on account of that, (the dissolution of the A-vidyā-quarter of the Tri-pād-brahman, consisting of the four subdivisions, *viz.*, the A-vidyā'vidyā, the A-vidyā-vidyā, the A-vidyānanda and the A-vidyā-turīya) the (peerless) nondifferentiated (Brahman) becomes intensely flawless (as it were), while the A-vidyā-quarter becomes extremely pure, in consequence, and attains the state of aloneness, characterized by the pure and enlightened state of bliss. The four quarters of the Brahman become nondifferentiated. There is the self-manifestation of what may be characterized as the indivisible (Brahman), of the indivisibly full state of existence, sentience and bliss. The peerless (Brahman) becomes rid of (the dual perception of the Jīva and) the Īśvara, (as separate entities). What is (apparently) of the form of all causes and effects, (that) alone assumes, (simultaneously with the dawning of the knowledge of the truth), the form of indivisible, palpable sentience and bliss, (becomes) intensely radiant and auspicious in aspect, (becomes) a distinct heap of intense radiance of the character of exceedingly unalloyed bliss, (becomes) immobile like a pillar of palpable sentience, that is full in all respects and infinite, (becomes) possessed of the distinct aspect of pure, perceptible bliss, (becomes) possessed of the aggregate aspect of the glory and power of infinite sentience, (becomes) possessed of the distinct aspect of uncommon bliss and marvellous radiance, and (becomes) also possessed of the aspect of a multitude of beautiful

lightning-flashes, generating infinite and plentiful bliss. The form of the Brahman, which is peerless, indivisible and blissful, has been demonstrated as possessed of the aforesaid aspects. (There is nothing more to be said beyond what has been said above). (1)

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DESCRIPTION OF THE DIFFERENCE BETWEEN THE QUARTERS, VERILY THE DESCRIPTION OF THE BRAHMAN

Thereafter the pupil speaks thus : " O Lord ! How can the difference (between one another) of the four quarters and the like, be posited as demonstrating the non-dual form (of the Brahman) ? " The preceptor meets the pupil's objection thus : " There is really no inconsistency (in the position taken). The non-dual nature of the Brahman is alone the reality. So it has been said (in the sacred books) also. The differentiation of the Brahman has not at all been referred to. Apart from the Brahman there is nothing else. Reference to the difference subsisting among the quarters and the like is verily the description of the form of the Brahman alone. The same alone has been thus expressed : " The Brahman is of the character of the four quarters. Therein one quarter is A-vidyā. The triad (of the other three quarters), (as distinguished from the former) becomes immortal. The form (of the Brahman) described in the Upaniṣad-s of the other S'ākhā-s (branches of the Veda-s), that alone has been demonstrated (unto thee in my discourse). " (2, 3)

CORROBORATION BY THE OTHER ŚĀKHĀ-S IN
RELATION TO WHAT HAS BEEN SAID

“What is on the other side of the darkness (of the ignorance of the Ātman and its concomitants), that radiance is indicative of the exquisite bliss (of the Brahman). The Brahman is what is characterized by the three quarters, (the Turya-vidyā, the Turya-ānanda, and the Turya-turya types, shorn of the parts given up, which is the same as) the state of alone-ness, that is transcendent and eternal and so on.”—Thus. “I know this great Puruṣa, of the radiant colour of the Sun, having his seat on the other side of the darkness (of ignorance). He who knows him in this manner, becomes immortal even in this world. There is no other royal road to final emancipation.” “The transcendent luminary, (the Brahman), of all luminaries (such as the Sun, or the Viśva, the Virāj, the Oṭṭ and others), is what is said to be on the other side of darkness (of the form of the ignorance of the Ātman)”. “One should know the prop and sustenance of all, (the Brahman), whose real form is inconceivable, and that manifests itself on the other side of darkness, as the transcendent radiance, shining with all the splendour of the colour of the Sun”. “That which is one, which is indistinct, which has a form prodigious and infinite in dimensions, which pervades the entire universe, which is ancient and is on the other side of the darkness (of ignorance)”; “That alone, they say, is the Ṛta, (the fruit of all religious observances prompted by desire), that is the

Satya (the Para-brahman, the fruit of non-differentiated perception), that alone is the Brahman that is exquisitely pure." "By the term 'darkness' is expressed (the state of ignorance known as) A-vidyā." "Of this (non-differentiated Brahman), (of the character of the four quarters), all the worlds (comprising the animate and inanimate orders of creation) form the (first) quarter. The (remaining) portion, made up of three quarters of this (non-differentiated Brahman), is of the character of celestial radiance, (the Tri-pād-caitanya, the sentience that manifests itself in all its infinite glory), (that alone) is existence that is immortal." "The reputed Tri-pād-puruṣa rises aloft above every other thing. The (A-vidyā)-quarter, again, of this (Puruṣa), became, in this world, (the only means, whereby the Brahman could be realized). Out of that (quarter, designed as the means to be adopted for the attainment of the Brahman), there spread out in all directions, the multitude (of Jīva-s), that subsist on food and (the Īśvara-caitanya, the supreme sentience), that does not depend on food for its existence, (upwards, downwards, inwards and outwards)." [Of the two, the Jīva and the Īśvara, the Jīva, which subsists on food and the grace of the Īśvara, that does not depend on food, after giving up the perception of difference between himself and the Īśvara and firmly convinced of their identity, through the study of the Veda-s, and the grace of the good and great Guru, comes to the deliberate conclusion, expressed in the Mahā-vākya, "I am the Brahman, (non-differentiated from the innermost Ātman, that illuminates

all with its self-manifest sentience)," seeks shelter in the Brahman alone as his final resort and simultaneously with the dawning of this supreme wisdom, attains the state of incorporeal alone-ness, remaining as the Brahman alone]. "The three quarters designated respectively as the Vidyā, the Ānanda and the Turiya, contribute to the attainment of the immortal state, while what remains, (the A-vidyā quarter), forms the resort of A-vidyā, (the prime source of worldly existence)." [When one gets disgusted with worldly existence and seeks to acquire knowledge of the other three quarters, he attains the immortal state of the Brahman, simultaneously with the dawning of such knowledge.] (4-10)

OF WHAT CHARACTER ARE THE OPENING AND CLOSING OF THE EYE-LIDS OF ĀDI-NĀRĀYAṆA ?

(Query) : Of what character are the opening and closing of the eye-lids of Ādi-nārāyaṇa, who delights in his own Ātman? How can the form of the two be differentiated? (Answer) : Quoth the preceptor : "The vision outward is the opening of the eye-lids. The vision inward is the closing of the eye-lids. The contemplation on the real form of the Ātman, through the inward vision is alone the closing of the eye-lids. The contemplation on the real form of the Ātman, through the outward vision is alone the opening of the eye-lids. The duration of the opening of the eye-lids

is of the same length as the duration of the closing of the eye-lids. During the period when the eye-lids are open, there is the sustained existence of A-vidyā. During the period when they are closed, there takes place the dissolution of that (A-vidyā). As long as the eye-lids remain open, so long, under the influence of a very subtle Vāsanā, (latent proclivity), of long standing, there is the springing up again of ignorance. Even as before, actions that are the concomitants of ignorance follow suit. Owing to the distinct difference in relationship between effects and causes, there is also seen the distinct differentiation between the Jīva and the Īśvara. The Jīva has the distinctive attribute of an effect, while the Īśvara has the distinctive attribute of a cause. The great illusion (Mahā-māyā), which veils the Īśvara, ever remains at the beck and call of Īśvara.

THE REAL FORM OF MAHĀ-MĀYĀ AND THE MEANS TO BE EMPLOYED FOR CROSSING OVER IT

That Mahā-māyā, (the great illusion) of diverse kinds and infinite possibilities, that acts in accordance with the dictates of Īśvara, that is well served by her (illusory) powers, that is a veritable factory for the manufacture of infinite varieties of magical snares, that is of the form of the artfully enticing body of Mahā-viṣṇu, is beyond the range of Brahman, (the creator), and others. Those, who exclusively worship Viṣṇu, in the attitude, "I am (the Paramātmā), Viṣṇu alone," verily cross over, (overcome), the great illusion,

At no time whatever have others found it possible to cross over that (great illusion), by resorting to all or any of the various devices known to human ingenuity. (13)

EFFECT AS THE DISTINCTIVE ATTRIBUTE OF THE JĪVA

The concomitants of A-vidyā, (ignorance), after gaining mastery over (the infinite varieties of the functioning of) the inner and the outer senses, assume the form of potentialities that are infinite in number. The sentience of the Brahman is reflected in every one of them. They say, that all the Jīva-s, have the inner and the outer senses as their Upādhi-s, (distinctive attributes). Some say, that all the Jīva-s have as their distinctive attributes the subtle limbs of the great elements. Others opine, that the Jīva-s have as their distinctive attribute the sentience (of the Brahman) reflected on their minds. There is not much difference between the aforesaid Upādhi-s (of the Jīva). The all-full Nārāyaṇa always indulges in diverting himself with this, his own innate Icchā-sakti, (power of desire). Even so, through the influence of desire alone, all the Jīva-s, with their hearts turned in the direction of the enjoyment of trivial sensual pleasures, (that do not actually exist), (fondly) course along at high speed, in this race-course of worldly existence, (with its interminable succession of births and deaths). In this manner there is a succession (of existences), from beginningless time, (on to the time of the great deluge), due to the delusion brought about by the turning of the wheel of wordly existence in the wrong direction. Thus the Upaniṣad. (14)

CHAPTER V

NARRATIVE OF THE MEANS TO BE EMPLOYED
FOR THE CROSSING OF THE OCEAN OF
WORLDLY EXISTENCE LEADING TO
THE EXPOSITION OF THE REAL
FORM OF THE GREAT PATH
TO LIBERATION

THE RISING ONCE AGAIN OF A-VIDYĀ, THAT
HAS BEEN ONCE DESTROYED

Thereupon, the pupil after prostrating himself before the preceptor, speaks to him thus : " O Lord ! How can there be the rising up once again, of the ignorance once lost by the Ātman of all beings " ? The preceptor, after listening to his pupil's query, with the words, " (What thou sayest is quite) true," replied as follows : " However, even as at the advent of the rainy season, there is the coming into existence of frogs and the like, so also, there is the rising up, once again, of the A-vidyā once lost by the Ātman of all, at the time of the opening of his eye-lids." (1, 2)

QUEST AFTER THE KNOWLEDGE OF THE MEANS
TO BE EMPLOYED FOR LIBERATION FROM
WORLDLY EXISTENCE

(Query) : " O Lord ! How can there be the swirling in the delusion of worldly existence, for all Jīva-s, from

beginningless time ? In what manner could its discontinuance be brought about ? Of what nature is the real form of the path leading to liberation ? How is liberation to be accomplished ? What is the actual means to be employed for attaining liberation ? What is liberation of the kind, known as Sā-yujya, (communion) ? All these should be expounded (unto me), in their real character. . (3)

EXPOSITION OF THE REAL FORM OF WORLDLY EXISTENCE AND THE CAUSES THEREOF

Appreciating the pupil's eagerness to be enlightened, the preceptor replies unto him with great condescension and pleasure, thus : " May the pupil listen with all attention. The power of discriminating between the body, (which is after all a concomitant of A-vidyā), and the Ātman, (attainable only through a knowledge of Brahma-vidyā), is not developed, as a result of the influence of peculiar groups of Vāsanā-s, (impressions), left by actions of a highly meritorious type, as well as of countless wicked deeds of various kinds and of a variegated character, performed in the course of countless incarnations of a low type. For that reason alone, the delusion relating to the body and the Ātman, gets more and more confirmed, (leading to the Jīva mistaking the body for the Ātman). There results (for the Jīva), the floundering in worldly existence alone, due to the potent influence of the Vāsanā of delusion, such as, " I am an ignorant man," " I am possessed of a little knowledge," " I am the Jīva," and " I am of the aspect of intense

misery, swirling in worldly existence, ever since beginningless time." There is no means, at whatsoever point of time, for the discontinuance (of such miserable existence). Having enjoyed sensual pleasures, which are false and transitory like dreams and incessantly hankered after various and countless unattainable desires, (the Jīva) wanders about, ever discontented. After assuming various and wonderful, gross and subtle, superior and inferior bodies, countless in number, and enjoyed the fruits of actions already commenced, appropriate to the respective bodies (assumed), that are various, variegated and many, of a pleasurable or painful kind, there is produced, in consequence, the tendency to indulge, over and over again, in the enjoyment of sensual pleasures and the enjoyment of the fruits of the respective actions, for the inner and the outer senses (of the Jīva), fully permeated with the multitudes of Vāsanā-s left by the enjoyment of the fruits of their respective actions. There is not also produced, at any time, even the slightest tendency in the direction of renunciation through abstinence from worldly existence. On account of that, even what is reprehensible and should be completely avoided (as poison), assumes the aspect of what is wholesome and conducive to well-being. Owing to the perverted nature of the delusion relating to worldly existence, which prevails from beginningless time, even what is wholesome assumes the aspect of what is reprehensible. Hence, the proclivity of the mind towards doing what is eagerly sought, in the case of all Jīva-s, (beings), this wholesome mental proclivity becomes

perverted (and tends towards unwholesome actions and inducing improper desires). Forsooth, mental proclivity in the direction of enjoying the bliss of the Brahman, which is by no means capable of being vitiated (by the influence of impure Vāsanā-s), is not generated at all, for the reason that the knowledge of the real form (of the Brahman) is altogether absent. Even the tendency in the direction of knowing what the Brahman is (and what the bliss of the Brahman is), is altogether absent. This is also due to the absence of investigation as to what constitutes bondage and what liberation. (Should it be asked), "How is this so?"—(the answer is) "That is due to the preponderance of ignorance." (Should it be asked further), "Wherefore is the preponderance of ignorance?"—(the answer is), "That is so, for the reason that the Vāsanā-s relating to the exclusive devotion (to the Paramātmā, Nārāyaṇa), the real knowledge (of the Brahman) and thorough detachment (from everything apart from the Brahman), have not been cultivated, and are altogether absent. (Should there be the question again), "Why are they absent?"—(the answer is), "For the reason that the inner and the outer senses have been exceedingly vitiated, (due to the influence of impure Vāsanā-s). (4)

PURIFICATION OF THE INNER AND THE OUTER SENSES, THROUGH ASSOCIATION WITH THE RIGHTEOUS

(Query): "From what has been said above, what sort of expedient should be resorted to, for the crossing

over of the ocean of worldly existence ? ” The preceptor replied unto him, (the pupil), alone thus : “ As a result of the consummation of the fruits of highly meritorious deeds, persistently practised from birth to birth, and in accordance with the precepts laid down in all the Veda-s, Sāstra-s, codified systems of knowledge and treatises bearing on the profound secrets of the Vedānta, there is brought about association with the righteous. Therefrom is generated the power of discrimination, relating to conforming to the ordinances, bearing on prescriptions and prohibitions. Thence is generated the proclivity to righteous conduct. Through righteous conduct is brought about the destruction of all sin. Thence the inner and the outer senses attain transparent purity. (5, 6)

ATTAINMENT OF THE KNOWLEDGE OF THE REAL EXISTENCE, THROUGH THE INFLUENCE OF THE SIDE-GLANCE OF THE GREAT AND GOOD GURU

Then, the inner sense (of the seeker) yearns for the side-glance of the great and good Guru, in consequence whereof, all achievements are accomplished through the potent influence of the side-glance of the great and good Guru. All bonds burst asunder. All obstacles to the attainment of final beatitude get dissolved. All powers and glories come of their own accord. Even as, in the case of a man born blind, there is no perception of form, even so, without the initiation thereinto by the Guru, attainment of the knowledge of the real

existence, (the Brahman), (by the seeker), there cannot be, even after the lapse of crores of Kalpa-s, (eons). Hence, through the potent influence of the slightest side-glance of the Guru, knowledge of the truth dawns upon the mind of the disciple in no time. (7)

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THE MANIFESTATION OF THE PARAMĀTMAN IN THE
HEART (OF THE DEVOTEE), THROUGH LISTENING
TO THE NARRATION OF THE GLORIES OF THE
LORD'S ACHIEVEMENTS, MEDITATION
AND THE LIKE

When the side-glance of the Guru is cast (on the devotee), then is generated the sincere desire (attended with strong faith), for listening to the glorious achievements of the lord, meditation and the like. From this the knot of impure Vāsanā-s, clinging to the heart from beginning-less time, gets sundered. Thence all the desires clinging to the heart vanish at once. In consequence thereof, there takes place the manifestation of the Paramātmā in the pericarp of the white-lotus of the heart. (8)

KNOWLEDGE, THE CONSUMMATION AIMED AT,
THROUGH DEVOTION AND DETACHMENT

Thereafter is generated firmer faith in and devotion unto the Lord Viṣṇu. Thence springs up detachment. From detachment spring discrimination and

knowledge of (the real nature of) the world. Through constant practice, that knowledge develops into ripe wisdom. (9)

THE STAGE OF JIVAN-MUKTI

Through ripe wisdom, he, (the devotee), becomes a Jivan-mukta, (liberated while yet living). Thereafter, all Karma-s, (previous actions), auspicious and inauspicious, along with their Vāsanā-s, (latent impressions), perish. Thence, through the influence of pure and rhythmic Vāsanā-s getting a firmer hold of him, there springs up (in this Jivan-mukta) devotion in an increasing measure. Through the abundance of devotion (in him), the all-full Nārāyaṇa manifests himself in all the states, (during waking, dreaming and sleeping, of this Jivan-mukta). All the worlds manifest themselves in all their glory, full of Nārāyaṇa. There is nothing at all seen (by him), apart from Nārāyaṇa. The devotee, full of this attitude of mind, frolicks everywhere. Through a ceaseless series of Samādhi-s, (ecstatic trances, in which the devotee finds himself absorbed), the aspects of the phenomenal world (filled with Nārāyaṇa everywhere) and of the Īśvara, (the Paramātmā, the Lord Nārāyaṇa) manifest themselves everywhere and in all the three states, (waking, dreaming and sleeping), of this devotee. Every now and then, there occurs the actual (face-to-face) realization of the Īśvara, for this Mahā-puruṣa, (the Jivan-mukta). (10, 11)

ATTAINMENT OF EXQUISITE BLISS BY MOVING
ONWARD FURTHER AND FURTHER, AFTER
GIVING UP THE BODY

When the desire for shuffling off his mortal coil comes upon this (Jīvan-mukta), then an entire troop of attendants from Vai-kunṭha arrive on the scene. Then, meditating on the Lord (Nārāyaṇa, the Paramātmān), as the preliminary step, deeply absorbed in reflecting on the Ātman firmly established in the lotus of the heart, that is to say, his own Antar-ātmān, paying due homage thereto with all the marks and emblems of courtesy prescribed therefor, muttering the Haṃsa-mantra, (" So 'ham," " He I am "), keeping under firm control the nine door-ways of the body, (the nine orifices opening outwards, viz., the three pairs of eyes, ears and nostrils, the mouth, the anus and the genitals); thoroughly restraining the mind (with its myriads of functionings); (sending up) the vital air moving upwards along with the Praṇava, gradually up to the crevice of the Brahman (in the cranium), while engaged in the steady contemplation of the import of the Praṇava, muttering it at the same time; and thence causing them (the vital air and the Praṇava), to issue out of the crevice (of the cranium); then with the Haṃsa-mantra, (" So 'ham "), identifying himself thoroughly (with the Ātman of the Daharākāśa in the An-āhata of the heart, as also) with the Paramātmān established in the Dvā-dasānta (of the Sahasrāra-cakra of the cranial cavity); paying due homage with the five marks of respect prescribed therefor; and

once again with the Mantra "So 'ham," thoroughly identifying himself with the Jñānātman, (the Ātman of perception), established in the Śo-ḍasānta beyond the cranium ; paying due homage thereto with all the marks and emblems of courtesy prescribed therefor ; giving up the original body derived from Prakṛti; (the primordial originant) ; assuming a body exactly similar in appearance to that of Mahā-viṣṇu and created in the citadel (of Viṣṇu), made of Mantra-s, full of the radiance of the pure Brahman and full of unsurpassed bliss ; performing his ablutions mentally here, with the waters drawn from the celestial river, (the Ganges), full of unsurpassed bliss, issuing out of the big toes of the infinitely beautiful lotus-like feet (of the Paramātman, Mahā-viṣṇu), immersed in the lustrous solar disc ; finishing the worship of the Ātman attended with the offering of cloth, ornaments and other marks of respect ; becoming the actual Nārāyaṇa himself ; thereupon meditating on the Praṇava, that is (identical with) Garuḍa, after making the preliminary prostration before the Guru ; duly worshipping the Praṇava-garuḍa manifesting himself in response to (his votary's) meditation and according the five marks of respect prescribed ; after going through the preliminary forms of circumambulation and salutation, mounting on the back of the Praṇava-garuḍa with the permission of the Guru, marked with all the specific emblems of Mahā-viṣṇu, with the Su-dars'ana-puruṣa placed in front, guarded by Viṣvak-sena, surrounded by the hordes of attendants belonging to Vai-kunṭha ; entering the ethereal track,

traversing past many worlds attainable only through religious merit, situated on either side the track, hailed with due homage by the denizens of those worlds known for their spiritual and moral excellence, entering the Satya-loka, worshipping (the four-faced) Brahman there and being worshipped in turn by Brahman and all the denizens of Satya-loka; reaching Mount Kailāsa, the abode of Śiva, meditating on Śiva and worshipping him with all marks of respect, being worshipped in turn by all the hordes of Pramatha-gaṇa-s of Śiva and by Śiva himself; traversing past the regions of the Maṇḍarī-s; piercing through the solar and the lunar regions, meditating on the Kīlaka-nārāyaṇa, (Nārāyaṇa of the Pillar), making a survey of the region of the Pole-star, worshipping the Lord Dhruva; thence piercing through the circle of Śiṃsumāra, paying homage to Śiṃsumāra-prajā-pati, thereafter worshipping the great lord, Mahā-viṣṇu, the main-stay of all, the most ancient, seated in the middle of the circle, and being worshipped in turn by him, and then going further onward, attained the highest bliss. Thereupon, all the denizens of Vai-kunṭha approach (him). Worshipping all of them and being worshipped by them in turn, moving further and further onward, reaching the Vi-rajā, bathing therein, and after going through the preliminary worship of the lord, once again immersing therein, giving up at that spot the subtle body, which is made up of the non-quintuplicated subtle elements and is the medium for subtle enjoyment and assuming a form identical in type with the form of Mahā-viṣṇu, made

exclusively of Mantra-s, full of celestial radiance and unsurpassed bliss, then issuing out of the waters of the river (Vi-rajā), performing the worship of the Ātman, after observing the preliminary circum-ambulation and salutation, then entering the Vai-kunṭha of the Brahman, worshipping the denizens thereof with special devotion, sees in the middle of that, what looks like the mountain of the bliss of the Brahman, effulgent in all its splendour, which is peerless, eternal, flawless, unsurpassed and boundless in proportions, prominently catching the eye with its rows of countless courtyards, palaces, archways, towers, and pleasure-gardens filled with the bliss of the Brahman and sparkling minarets. Over all this shines forth a heap of celestial radiance of unsurpassed bliss. In the intermediate region between the two, there manifests what may be characterized as the purest sentience and bliss. In the middle of it are the quadrangles, known as the Cin-maya-vedikā and the Ānanda-maya-vedikā, adorned with pleasure-gardens of bliss. Between the two (quadrangles) there shines aloft a heap of intense radiance. There blazes forth the highest and most auspicious seat. In the pericarp of that lotus-seat shines the pure Śeṣa, the illustrious seat of enjoyment (of Mahā-viṣṇu). Meditating on Ādinārāyaṇa, the sustainer of bliss, gracefully seated on it, and paying homage to that Īśvara, (the supreme overlord), with the various marks of respect, after going through the preliminary circum-ambulation and salutation, moving onward further and further with his permission, going beyond the five Vai-kunṭha-s, and

after attaining the Kaivalya, (aloneness), of the Aṇḍa-virāj and propitiating him, the Upāsaka attains the highest bliss. Thus Upaniṣad. (12-14).

CHAPTER VI

EXPOSITION OF THE REAL FORM OF THE PATH LEADING TO THE HIGHEST LIBERATION

ATTAINING THE KNOWLEDGE OF THE REAL FORM OF THE MACROCOSM

The Upāsaka thence derived the highest bliss. Piercing through the Brahmāṇḍa, (Macrocosm), along with its veil, surveying its surroundings, having a view of the real form of the Macrocosm, realizing its real form through the knowledge of the Brahman and from the point of view of the highest truth, all the Veda-s, S'āstra-s, Iti-hāsa-s, and Purāṇa-s, all the multitudes of Vidyā-s, Brahman (the creator), and all the celestials and all the great sages describe only (what falls within their ken), in the interior of the macrocosm (of theirs), as exclusively forming the phenomenal world. They do not realize fully the real form of their own macrocosm and have by no means experience, through knowledge, of the worlds lying outside their own macrocosm. While so, how could they realize, from at a distance, (the real forms) of the phenomenal

worlds situated between, within, and outside other macrocosms? Whence (could they derive) the knowledge of the real form of the Mokṣa-prapañca and the A-vidyā-prapañca (and differentiate between them)? Should it be asked, "How is the real form of the Brahmāṇḍa (to be made out)?"—(the answer is), "It resembles the egg of a hen in shape, comprising the Mahat and others, all together, (it is) of the aspect of an egg made of purified gold, of the lustre of molten gold, dazzling with the radiance of a crore of Suns simultaneously risen, comprising the four distinct orders of creation, [*viz.*, the Aṇḍa-ja, (hatched out of an egg), the Sveda-ja, (produced out of sweat, such as vermin), the Udbhij-ja, (sprung sprouting upwards out of the earth) and the Jarāyu-ja, (born out of the womb)], covered by the five great elements and surrounded by the Mahat, (the cosmic intellect), the Ahaṁ-kāra, (cosmic individuality) and the Tamas, (cosmic ignorance representing the primordial rhythm, mobility and inertia) and lastly encompassed by the Mūla-prakṛti, (primordial germ of matter out of which has originated the Universe). The thickness of the outer shell of the egg is to the tune of a crore and a quarter of Yojana-s, (units of nine miles). Each of the vestures (mentioned above) is of the self-same thickness. The measurement along the circumference of the Macrocosm is twenty thousand crores of Yojana-s. It is endowed with infinite psychic powers, such as the Mahā-maṇḍūkā and others. It is indeed a ball for Nārāyaṇa to play with, which is verily adhering to a hair of Mahā-viṣṇu, like a minute speck of

dust, characterized by peculiarities which are unseen, unheard of, various, variegated and infinite. (1-5)

ATTAINING THE KNOWLEDGE OF THE REAL FORM OF THE INFINITE CRORES OF BRAHMĀṆDA-S

Situate on all sides of this macrocosm (of ours), there shine forth infinite crores of macrocosms, with veils resembling this (veil of our own macrocosm). Presided over by the Aṃśa-s, (parts), of Nārāyaṇa of the character of the four-faced (Brahman), the five-faced, the six-faced, the seven-faced, the eight-faced and so on, ending with the thousand-faced one, each one of whom is a lord of the creation, one after the other, with the property of mobility preponderating in him; and (further) presided over by (other) Aṃśa-s, (parts), of Nārāyaṇa, and known as Viṣṇu-s and Mahes'vara-s, respectively of the character of sustainers and destroyers, with the property of rhythm and inertia respectively preponderating in them, swirl round and round resembling vast multitudes of fish and bubbles, caught in a prodigious flood of water. Infinite crores of macrocosms shine forth on the palm of Mahā-viṣṇu's hand, like a large number of Āmalaka-fruits on the palm of a magician, engrossed in demonstrating his tricks. Infinite crores of macrocosms, along with their veils, swirl round and round, like a continuous chain of pots attached to a water-wheel (used for baling water), in each interspace between the hair-follicles of Mahā-viṣṇu. (6-9)

ATTAINMENT OF THE STATE OF THE MAHĀ-VIRĀJ

Having solved the mystery of phenomenal existence both inside and outside all the macrocosms, through the realization, that there is nothing apart from the Brahman and having witnessed the various, variegated and infinite peculiarities of the highest glory, in their collective aspect, and plunged in the ocean of intensely wonderful immortality, having become the boundless ocean of unsurpassed bliss, having leapt across the entire multitudes of macrocosms and crossed over the ocean of unlimited, impenetrable and infinite darkness, having seen the citadel of the Mūlāvidyā and meditated on the A-vidyā-lakṣmī, (the Queen of ignorance), who is the mother of the Mūla-prakṛti, (the originant of the phenomenal world of ignorance), that is ever diverting herself on the summit of the mountain of immeasurable bliss, in the following manner, *viz.*, as surrounded on all sides by the various, variegated and endless peculiarities of Mahā-māyā, (the great illusion), of the aspect of the totality of the innumerable powers of Mahā-māyā, adorned with multitudinous flares of infinitely beautiful radiance and as having the peculiar aspect of the chief residence of the endless tricks of Mahā-māyā, and having paid homage to her by showing various marks of respect, after saluting the great illusion of Viṣṇu, the mother of the aggregate multitudes of macrocosms and being permitted by her, marching further on and on, the Upāsaka attained the state of the Mahā-virāj.

THE REAL FORM OF THE MAHĀ-VIRĀJ AND THE
FRUIT OF THE KNOWLEDGE THEREOF

(Query): "How can the real form of the Mahā-virāj be realized? (Answer): That which has special affinity for all (the four subdivisions comprised in) the A-vidyā-quarter (of the Brahman), (by having them as its Upādhi), is known as the Virāj. Having eyes on every side, having faces on all sides, having arms on all sides, having feet on all sides, (for the reason that the eyes and other organs, faces, hands and feet, nay the entire groups of organs of perception and action of all beings, from Brahman, (the creator) down to the tiniest organism, are of the Virāj, and as such, the Virāj is the mainstay of all beings and the cause of their well-being), (the Virāj) brings with his arms and likewise his feet all beings together. Generating heaven and earth, (and through them, ignorance and its concomitants), the Virāj stands established as the one non-dual supreme radiance of all beings, (the prime cause of the functioning of the various groups of organs of all beings and their very existence, in a word), (nay) as the Brahman alone, (eclipsing every thing apart from it). The (nondifferentiated) form of this (Īśvara) does not stand within the range of vision (and of perception by the other organs of perception). Hence, no one whatever is capable of perceiving this Īśvara with his eyes (and other organs of perception). Those who know this Īśvara through their heart, (wherein there is the spontaneous surging up of the denial of the form, "Apart

from mine own Ātman, there is nought else, there is nought else"), through their mind, (wherein individuality has ceased to be), as firmly established (in the cavern of their heart, as a function with an indivisible aspect, in the form of the innermost Ātman, in the form of the Brahman nondifferentiated from the innermost Ātman, in the form of the Brahman nondifferentiated from the innermost Ātman and therefore identical with it, in the form of the Brahman alone), (so as to avoid differentiation at first and identity later on), such knowers become immortal, (simultaneously with the dawning of such knowledge). Meditating on the real form of the Ādi-virāj, which transcends the range of the mind and articulate expression, and paying due homage thereto, by according the various marks of respect prescribed therefor, moving onward further and further, after witnessing the various, variegated and endless tricks of the Mulāvidyā, (the root-cause of ignorance and delusion), the Upāsaka was exceedingly filled with curiosity. (11-15)

WITNESSING THE DISPLAY OF THE TRICKS OF MAHĀ-YOGA-MĀYĀ

Mahā-yoga-māyā, (the great illusion of the psychic powers) of Viṣṇu, that sets at nought all the real characteristics of the Para-brahman, that is indivisible, entirely full and is of the form of transcendent bliss, (the illusion), that is of the aspect of an unbroken veil, that is possessed of magical properties, (rendering the

form of the Brahman invested by it imperceptible), has at her command a countless retinue of highly illusive, special magical powers, with distinct forms of their own. Her citadel gives scope for intense curiosity, is characterized by the bliss generated from the ocean of great marvels, and is nectar (in point of sweetness). It, (her seat), presents the appearance of a reflected Vai-kunṭha, caused by the reflection of the eternal Vai-kunṭha, (the seat of Viṣṇu), in the ocean of A-vidyā, (ignorance). On reaching the citadel and meditating on the Yoga-māyā-lakṣmī, (the goddess presiding over Yogic powers), paying homage to her by showing the various marks of respect prescribed therefor, being worshipped by her in turn and permitted by her, the Upāsaka moves further onwards, being filled with excessive wonder, after witnessing the endless dalliance of Yoga-māyā. (16-17)

WORSHIPPING NĀRĀYAṆA IN THE PĀDA-VIBHŪTI-VAI-KUNṬHA

Thereafter, further, (on the Upāsaka's track), shines forth the Pāda-vibhūti-vai-kunṭha, (the Vai-kunṭha displaying the glory of the A-vidyā-quarter of the Brahman). Of the aspect of the totallity of exceedingly wonderful and infinite glory, rendered beautiful by streams of the essence of bliss in full flood, and highly auspicious, because of the perennial nature of the floods of the Amṛta-taraṅgiṇī, (the river rippling with nectar), surrounded on all sides by vast stretches

of Brahma-vana-s, (sacred forests), resplendent with the radiance of the Brahman, that are inhabited everywhere by countless (Jīvan-mukta-s) eternally emancipated, promiscuously crowded with multitudes of palaces built of infinite sentience, there shines forth the beginningless Pāda-vibhūti-vai-kunṭha alone. In the middle of it, there also shines forth Mount Cidānandācala, (full of sentience and bliss). On the top of it flares forth a heap of celestial radiance of unsurpassed bliss. In the interior of it, there is to be seen the tower of exquisite bliss. At a spot in the interior of the tower, there prominently strikes the eye the seat of sentience. In the pericarp of the lotus thereof is seated, inside a heap of unsurpassed celestial radiance, Ādi-nārāyaṇa. (The Upāsaka), meditating on Ādi-nārāyaṇa, paying due homage to him with the various marks of respect prescribed therefor and being worshipped in turn by Ādi-nārāyaṇa and permitted by him, goes onwards further and further, piercing through the macrocosm of A-vidyā along with its vestment. Beyond the A-vidyā-quarter, just at the junction of the A-vidyā- and the Vidyā-quarters, there shines forth the citadel of Viṣvak-sena-vai-kunṭha. (18, 19)

HAVING A VIEW OF THE VIDYĀ-MĀYĀ-VAIKUNṬHA,
THROUGH THE GRACE OF VIṢVAK-SENA

(That citadel) shines forth, ever gleaming with countless flares of celestial radiance on all sides round and with endless arrays of sentient bliss outspread all .

around it, beautified with rows of towers of pure sentience and presenting an exquisitely wonderful spectacle with its countless mountains of bliss. In the middle of it, over the Kalyāṇācala, (mountain of auspiciousness), there shines the tower of pure bliss. In the interior of that tower gleams forth the seat of celestial auspiciousness. In the pericarp of the lotus thereof is seated, amidst heaps of the radiance of the Brahman, Viṣvak-sena, the protector of the ordinances, positive and negative, emanating from the infinite might of the Lord, the basic factor of all affairs and activities and the prime-cause of all causes, who is of the real form of Mahā-viṣṇu, indicative of unsurpassed bliss, the protector of all forms of liberation, who is possessed of boundless valour. Having meditated upon Viṣvak-sena in the manner aforesaid, and made circumambulations and salutations, after paying due homage, with the various marks of respect prescribed therefor, and taking leave of him, moving onwards further and further and attaining the power of Vidyā, the Upāsaka attained exquisite bliss, after surveying the countless Vaikuṇṭha-s situated on all sides about him, full of Vidyā and full of the radiance of the Brahman. (20)

REACHING BODHĀNANDA-VIMĀNA, THROUGH THE BRAHMA-VIDYĀ-VAIKUṆṬHA

Crossing the countless oceans of Vidyā, reaching the river, (known as) Brahma-vidyā, bathing therein, after duly meditating on the Lord and immersing

himself once again therein, (in the Brahma-vidyā), giving up the body built up of Mantra, assuming the body made up of radiant Vidyā and Ānanda, (sentience and bliss), attaining similarity of form with Nārāyaṇa, worshipping his own Ātman, being highly adored by all the denizens of the Brahma-māyā-vai-kuṇṭha, entering the Brahma-vidyā-vaikuṇṭha, of the following description, *viz.*, pervaded on all sides by countless streams of Brahma-vidyā, brimming with the essence of bliss, and provided with innumerable artificial mountains serving as abodes of pleasure, richly beautified with (the landscape of) countless forests (intended for being resorted to by knowers) of the Brahman, full of Brahma-vidyā and having thousands of glades enclosed by them, full of the nectar of bliss (of the immortal state), emitting celestial fragrance and full of sentience, the Upāsaka, meditating on the peerless and absolute Lakṣmī, (charm), presiding over this boundless commonwealth of liberation, in the following manner, *viz.*, standing on the lofty tower of the Praṇava-vimāna, situated at the topmost part of the exceedingly lofty palace of sentience and bliss and meditating on the deity presiding over the commonwealth of boundless Brahma-vidyā, that would cause the dissolution of the Anādi-mulāvidyā, (the originless root-cause of ignorance), by casting that unerring and mild side-glance of hers, making circum-ambulations and paying due homage to her with the various marks of respect prescribed therefor, reverently offering the floral tribute to her, singing special hymns in praise of her, being worshipped in turn by her and taking leave

of her, the Upāsaka moves onwards further and further. On reaching the banks of the Brahma-vidyā river, witnessing the countless Vai-kunṭha-s full of sentience and bliss, and attaining unsurpassed bliss, he crosses the innumerable oceans full of sentience and bliss and moving further onwards through the Brahma-vana-s and the ranges of highly auspicious mountains and thence passing through the series of towers of sentience and bliss, the Upāsaka attains the highest bliss.

(21)

REACHING THE TULASĪ-VAI-KUNṬHA

Thereafter, there shines forth the S'rī Tulasī-vai-kunṭha-pura, which is highly auspicious, endowed with endless glory, of the aspect of an immeasurable heap of radiance aggregating the infinite heaps of radiance of the Brahman, having on all sides many quadrangles specially filled with sentience and bliss, and situated on the summit of the mountain of immeasurable sentience and bliss, rendered fertile with floods of the river of sentience and bliss, adorned with countless mounds planted with the sacred Tulasī of unsurpassed bliss, the holiest of all the holy places, inhabited everywhere by countless numbers of the eternally emancipated (Jīvan-mukta-s) of the form of sentience, beautified by endless rows of towers of bliss and of the special character of celestial radiance, in the interior of a heap of immeasurable radiance.

(22)

REACHING THE SUDDHA-BODHĀNANDA-VAI-KUṆṬHA

Having entered the Tulasī-vai-kunṭha of the aforesaid character and meditated on the beautiful Tulasī, the companion of S'ri, (the spouse of Viṣṇu), established on the celestial tower situated within that (Vai-kunṭha), frolicking on all the limbs of the all-full Mahā-viṣṇu, presiding over with unsurpassed grace and beauty as the guardian deity, served by countless numbers of ever-faithful servants in the aforesaid manner and likewise meditated on Laksmī in the same manner, after duly making cir-cumambulations and salutation, paying homage with the various marks of respect prescribed therefor, singing special hymns in praise of her, being worshipped in turn by her and others abiding there, taking leave of them all and proceeding onwards further and further, reaching the banks of the river Paramā-nanda-taraṅgiṇī, rippling with exquisite bliss, having a view of the innumerable Vai-kunṭha-s of pure sentience and bliss situated there on all sides round, attaining unsurpassed bliss therefrom, being worshipped by the ancient Puruṣa-s of the form of sentience abiding there, thence moving further and further onwards right through the Brahma-vaṇa-s, through radiant and auspicious temples, with showers emitting celestial fragrance and bliss, across oceans of the bliss of immortality of an unsurpassed character, and of heaps of immeasurable radiance, boisterous with forest-like billows, thence through the ranges of mountains of bliss, with countless multitudes of towers of pure sentience (situated on their

slopes and summits), the Upāsaka, moving thence onwards further and further, through serried rows of towers and ranges of mountains of infinite radiance, reaching them all in the aforesaid order and also the junction of the Vidyā and the Ānanda-quarters, bathing there in the waters of the Ānanda-taraṅgiṇī, the river of bliss, reaching the forest of sentience and bliss, the forest of the character of pure sentience and exquisite bliss enshrouded by perennial showers of nectar-like flowers, watered on all sides by streams of exquisite bliss, exceedingly mirthful, because of the high festivals that have assumed a palpable shape, bearing the aspect of the ocean of indivisible bliss, with mountains of mirth and bliss looming on all sides round, in the middle of which the Suddha-bodhānanda-vai-kunṭha (of pure sentience and bliss), which is identically the same as the Vai-kunṭha of the Brahma-vidyā-quarter, resplendant with thousands of quadrangles of bliss, shines forth brilliantly, crowded with multitudes of towers of infinite bliss, ever resplendant on all sides with special terraces of infinite sentience, beautified with innumerable halls specially intended for diversion, decorated with countless, highly beautiful umbrellas, flags, fly-flaps (made of the bushy tail of the Cāmara-deer), canopies and festoons, with an exceedingly blissful phalanx of the eternally emancipated (Jivan-mukta-s) arrayed in all directions, of the aspect of the aggregate of countless mountains of celestial radiance, of the form of a circle of heaped up radiance of the bliss of the Brahman beyond the range of verbal utterance,

of a circle of indivisible radiance of a special character, of a circle of the aggregate of pure bliss of a special character, peculiarly of the character of indivisible palpable sentience and bliss. (23)

THE INVESTITURE WITH THE IMPERIAL DIADEM IN
TOKEN OF SOVEREIGNTY OVER THE COMMONWEALTH
OF ALL FORMS OF LIBERATION, IN THE TOWER
OF AKHAṆḌA-BODHA-VIMĀNA

After entering the Bodhānanda-vai-kunṭha in the aforesaid manner, the Upāsaka is worshipped by all the residents thereof. A-khaṇḍa-bodha-vimāna, (the tower of indivisible sentience), shines forth on the summit of the mountain of exquisite bliss. In the interior of that (tower), there shines in all its glory the seat of sentience. Over that is seen the halo of radiance of indivisible bliss. Meditating on Ādi-nārāyaṇa, seated in the core of that radiance, after duly making the circumambulations and salutations, and paying homage to him with the various marks of respect prescribed therefor, offering the floral tribute, the Upāsaka praises him with special hymns of praise. (Thereupon), Ādi-nārāyaṇa, casting his eyes on the Upāsaka standing by, in his (Ādi-nārāyaṇa's) own form, establishing him firmly on his own throne in the presence of all the denizens of that Vai-kunṭha, with a view to invest him (the Upāsaka), with the imperial diadem, in token of his sovereignty of the commonwealth of all forms of liberation, consecrating him by sprinkling (out of the

contents of the) pots of bliss, rendered holy through the Muttering of Mantra-s, to the accompaniment of strains of auspicious, celestial music, issuing out of superb musical instruments, paying homage unto him with due marks of respect appropriate for the occasion, decking him with all the insignia of office of his (Ādi-nārāyaṇa's) own, that bore special forms, after the preliminary circumambulations and salutations, (whispers into the right ear of the Upāsaka the real import of the supreme existence, the Brahman, by way of imparting unto him the precept relating to the identity of the innermost Ātman with the transcendent Brahman, thus :) "Thou art the Brahman. I am the Brahman. There is no difference between us both. Thou art I alone. I am thou alone." After duly initiating the Upāsaka in this manner, by muttering (into his right ear, Ādi-nārāyaṇa suddenly vanished (and attained the state of nondifferentiation). Thus the Upaniṣad. (24, 25)

CHAPTER VII

EXPOSITION OF THE REAL FORM OF THE
HIGHEST TYPE OF LIBERATION ALONG WITH A
DESCRIPTION OF THE TRI-PĀD-VIBHŪTI-PARAMA-
VAI-KUṆṬHA-MAHĀ-NĀRĀYAṆA-YANTRA

ATTAINMENT OF THE GLORY OF THE BLISS OF
THE BRAHMAN (BY THE UPĀSAKA) MOUNTED
ON THE ETERNAL GARUḌA

Thereupon, the Upāsaka, mounting on the eternal Garuḍa with the permission of Ādi-nārāyaṇa, escorted

by all the denizens of Vai-kunṭha, the great Lord, Sudarśana leading the way and Viṣvak-seṇa affording protection, was filled with exquisite raptures, moving onwards further and further, he having attained the bliss of the Brahman on witnessing the countless Vai-kunṭha-s filled with the bliss of the Brahman, situated all about him, himself turned into the ocean of bliss of a sublime character, casting his glance at the countless Puruṣa-s, (high-souled Jīvan-mukta-s), filled with the glory of bliss and delighting in their own Ātman, paying homage to them all with due marks of respect and being in turn worshipped by them all, proceeding onwards further and further, attaining the glory of the bliss of the Brahman, after crossing countless oceans of bliss adorned with numberless mountains of celestial radiance, beautified with forests overflowing with streams of exquisite bliss, and passing on his way various, variegated and endless aggregates of the glory of the highest truth and the exquisitely wonderful forms of the glory of the Brahman.

DESCRIPTION OF THE CITADEL OF SUDARŚANA

Thereupon (after the three quarters of A-vidyā, Vidyā and Ānanda of the Brahman had been traversed by the Upāsaka), the citadel of the Sudarśana-vai-kunṭha, (the fourth quarter of the Brahman,) shines forth, eternally auspicious in form, infinitely glorious to behold, surrounded by a thousand quadrangles of bliss, distinctly indicated by ten thousand caverns, with

countless spokes arranged in a circle, emitting powerful flares of rādiance and causing a halo of unsurpassed celestial spendour, pure and enlightened in form, contributing to the exquisite delight of the celestials, affording immense scope for countless flashes of lighting full of bliss, forming as it were an ocean of unsurpassed exquisite bliss, and the place of resort for innumerable Pūruṣa-s, (Jīvan-mukta-s), of bliss assuming the form of pure sentience. (2)

DESCRIPTION OF SUDARŚANA, THE GREAT CAKRA OF MAHĀ-VIṢṆU

In the middle of that (citadel) is the Great Discus, known as Sudarśana. [What should be looked upon as the Brahman nondifferentiated from the inner-most Ātman, in the attitude, "I am the Brahman," "The Brahman am I," is the Sudarśana. The Sudarśana of Viṣṇu has the power of lopping off, with its sharp edge, the heads of the demons of passion, ignorance and its concomitants and the like, and should be characterized as the Turīya-brahman alone. It may be noted that the name, Sudarśana, is also given to the Mahānārāyaṇa-yantra, described in the sequel, as the chief expedient to be employed for the attainment of the Turīya.] The (Turīya)-caraṇa, (the fourth quarter), (which is the substratum, on which are superimposed the A-vidyā, the Vidyā and the Ānanda quarters, due to the ignorance of the real nature of the Brahman and which is identical in form with the Turīya, in its individual and collective aspects),* is pure,

(as it is not affected by A-vidyā, which is impure and is distinctly apart from the Brahman), is outspread, (it being immune from Upādhi-s of any kind), and is ancient, (having been existent from beginning-less time). Hallowed by which (quarter), the seeker (bereft) of the sin of ignorance, through the perception of the Turiya, with the conviction, "I am the Turiya"), crosses, (as if in sport), the streams of impure Karma, (past, present and prospective, exercising their baneful influence on him), may we, (the sages), overcome the enemy of the heinous sin (of delusion resulting from ignorance and its concomitants), hallowed by that pure and sacred (Turiya), (through the attainment of the perception, knowledge, and perfect knowledge of its form, after getting confirmed in the conviction, "I am that Turiya"). May the knowledge of that (Turiya)—quarter, which forms the doorway (as it were) for the world (of the knowers of the Brahman, to attain final beatitude), which is brilliant and hallowed, (in the form of the innermost Ātman), luminous (as the third quarter of the Brahman), radiant (in the form of the Paramātmān), lustrous (in the character of the innermost Ātman, non-differentiated from the Brahman), letting flow showers of nectar (of the form of the essence of the bliss of the Brahman), may it vouchsafe unto us all, even in this world, the state of Jīvan-mukti. Flaring with its tens of thousands of spokes, of the aggregate aspect of tens of thousands of spokes, fully displaying its unsurpassed glory of the form of the infinite number of celestial weapons and

celestial powers in their entirety, the embodiment (as it were) of the 'unrestricted flow of Mahā-viṣṇu's (powers), extending over tens of thousands of ten-thousand-crores of Yojana-s (units of nine miles), adorned with countless multitudes of flame, as the prime cause of the multitudinous forms of well-being of the celestials, as the proper abode of the countless sacred waters of the celestials, in this manner, the great discus, Sudars'ana, shines forth in all its glory. In the region of the hub of that (Sudars'ana) is distinctly seen a heap of celestial radiance of unsurpassed bliss. In the middle of that (hub) are manifest a thousand spokes arranged so as to form a circle. The outward appearance of that (Sudars'ana) of the form of a halo of indivisible celestial radiance is rendered bright with the lustre of multitudes of lightning-flashes of exquisite bliss. In the intermediate region, the Cakra of six hundred spokes shines forth. That is a region of the immeasurably highest radiance having the fullest display and is of the form of palpable knowledge. In the inner region (of the Cakra) there shines forth a Cakra of three hundred spokes. That is specially the region where exquisite auspiciousness has full play and is of the aspect of the aggregate of countless suns of sentience. In the inner region (of that) there shines forth the Cakra of a hundred spokes. That is the special region of the halo of transcendent radiance. In the inner region (of that) again, there shines forth the Cakra of sixty spokes. That is the special region of the exquisite dalliance of the radiance of the Brahman. In

the inner region (of that) there shines forth the Cakra of six corner-angles. That again is of the aspect of a heap of indivisible, infinite, celestial radiance. (3-12)

WORSHIP OF THE SUDARŚANA-PURUṢA ESTABLISHED IN THE INTERIOR OF THE CAKRA

In the inner region of that (Cakra), there shines forth the seat of excessive bliss. In the pericarp (of the lotus) of that (seat), shine forth full of sentience the regions of the Sun, the Moon and fire. There is distinctly seen a heap of unsurpassed celestial radiance. In the interior region (of that), there shines forth the Sudarśana-puruṣa, effulgent with the lustre of infinite crores of suns, simultaneously risen. The Sudarśana-puruṣa is Mahā-viṣṇu. Wearing all the characteristic emblems of Maha-viṣṇu, meditating on the Sudarśana-puruṣa described above, paying homage to him with all the various marks of respect prescribed therefor, duly making the circumambulations and salutations, and being in his turn worshipped by him (the Sudarśana-puruṣa) and taking leave of him, moving onward further and further, witnessing the countless Vai-kunṭha-s filled with exquisite bliss, the Upāsaka attained immense bliss. (13-15)

THE ATTAINMENT BY DEGREES OF THE STATE OF THE NON-DUAL (BRAHMAN)

Thereafter, passing further onward beyond the various, variegated and infinite glories of the sportive

display of sentience and crossing over countless oceans of unsurpassed bliss, of the special character of the totality of the glory of infinite exquisite bliss, the Upā-saka attained, by degrees, the seat of the non-dual Brahman. (Query): How can that non-dual seat be characterized (as of the Brahman)? (Answer): What is of the form of (the peerless) indivisible bliss, what cannot be adequately described, what is the ocean of unfathomable sentience, the ocean of unfathomable bliss, what is devoid of differentiation into diverse categories, what is possessed of the specific property of claiming all things (apart from it) as originating from itself, what is limitless, propless, change-less, smearless, the root of the totality of the infinite bliss of the Brahman, which is of the aspect of the totality of exquisite sentience displayed, which is flawless, faultless, independent, the intensely flawless one-spark, with the brightness of countless crores of Suns, the real form of the import of countless Upaniṣad-s, that which transcends all testimonies, which is beyond the range of the mind and all articulate expression, the real form of the eternally emancipated one, which stands in need of no support, which is devoid of beginning, middle and end, which is the state of aloneness (remaining as the Brahman alone), transcendent, serene, subtler than the subtlest, grosser than the grossest, which is distinctly immeasurable bliss, which is distinctly the power of pure sentience and the glory of unalloyed bliss, which is distinctly of the real form of the totality of the infinite glory of bliss, which is imperishable and incapable

of being demonstrated, which is the Kūṭa-stha standing at the top of all, immobile, constant, unconditioned by direction, space and time, which is both inside and outside (all things), THAT (non-dual entity), which is full, pervading all, the quest of all great Yogīn-s, that could not be differentiated in relation to space, time and substance, that is uninterruptedly (ever) fresh, ever full, that is the distinctly indivisible nectar of bliss, the perpetual transcendent state, of the aspect of a mountain of lightning, that is unsurpassed, infinite bliss, that non-dual self-luminous entity shines forth. That eternal radiance indicative of exquisite bliss, that is non-differentiated, infinite, and transcendent, shines forth in perpetuity. In the region within that (radiance, which is non-dual), there is the mountain of immeasurable, blissful, sentience, characterized by indivisible, exquisite bliss, intensely radiant with sentience and bliss, the abode of eternal prosperity, the essence of sentience extracted by churning sentience (differentiated as the Viśva, the Virāj, the Oṭṛ and the like), the ocean of infinite wonder, the distinct radiance immersed in a heap of immeasurable radiance, adorned with innumerable streams of bliss, of the aspect of an ocean of unsurpassed bliss, a heap of radiance that may be distinctly characterized as matchless, eternal, faultless, unsurpassed and limitless, adorned with a thousand quadrangles of unsurpassed bliss, beautified with distinct rows of palatial mansions of pure sentience, resplendent with countless pleasure-gardens filled with sentience and bliss, outspread on all sides round with perennial showers

of flowers. That alone is the seat known as the Tri-pād-vibhūti-vai-kunṭha, (which is the abode of the glory of the Tri-pād-brahman). That alone is the transcendent state of Kaivalya, (aloneness). That alone is the transcendent truth unaffected (by illusion). That alone is the quest of Yogin-s seeking after liberation. That alone is palpable existence. That alone is palpable, pure sentience. That alone is palpable bliss. That alone is the distinctly palpable pure sentience, which is of the real form of the deity presiding over the indivisible, blissful sentience of the Brahman. (That alone is) the abode of the all (abiding in all), the playground of the non-dual Para-brahman, the region of the halo of radiance that is unsurpassed bliss, the region of the supreme seat of the transcendent Brahman, which is indicated by non-dual transcendent bliss, the special region of the exquisite embodiment of transcendent, unsurpassed, bliss, the region devoted to the totality of the supreme embodiment of the infinite (Brahman), the region specially characterized by the display of the transcendent truth of the transcendent embodiment of the transcendent Brahman, indicated by unsurpassed, exquisite bliss, the region specially characterized by the display of the aggregate glory of the infinite, transcendent (Brahman) full of sentience and bliss, the region specially characterized by the display of the aggregate glory of infinite knowledge and bliss, the region specially characterized by the aggregate glory of the display of infinite sentience, the special image of the exclusive embodiment of indivisible, pure sentience, the special

embodiment of infinite, pure sentience that is beyond the range of articulate expression, the aggregate aspect of oceans of infinite bliss, traversed by infinite mountains of sentience, by countless mountains of sentience and bliss, that is of the aggregate aspect of all that is distinctly unsurpassed bliss and exquisite auspiciousness, that is the transcendent radiance rolled into a mass of the supreme embodiment of the Para-brahman, indicated by indivisible, non-dual and exquisite bliss, the region of the sun of the form of exquisite sentience, that is superimposed upon by the thirty-two different formations. The distinct formations are, the twenty-four made up of Kes'ava and others, the Nyāsa-mantra-s of Sudars'ana and others, extracted out of the Sudars'ana and other Yantra-s, An-anta, Garuḍa, and Viṣvak-sena and also unsurpassed bliss. (16-20)

THE TOWER OF THE PRANAVA SITUATED IN THE MIDDLE OF THE ĀNANDA-VYŪHA

In the middle of the Ānanda-vyūha, is the palace of sentience, which is a thousand crores of Yojana-s in height and extent, presenting an auspicious appearance, with a crore of towers of the bliss of the Brahman, crowded with countless multitudes of pleasure-gardens, breathing the import of countless Upaniṣad-s, resonant with the cackling of the swans of the form of the Sāma-veda, adorned with countless minarets of bliss, traversed on all sides by torrents of the essence of sentience and bliss, situated in the interior of a heap of

radiance of indivisible bliss and is a veritable ocean of infinite bliss and wonder. In the interior of that (palace) there shines forth, a tower of the name of Praṇava, with a brilliance surpassing the splendour of countless crores of Suns and indicative of unsurpassed bliss. It flares up with a hundred crores of minarets of bliss. Inside that (tower) there shines over the summit of sentience and bliss the hall dedicated to the Aṣṭākṣari, (eight-syllabled Mantra). In the middle of that hall is an open quadrangle of sentience and bliss, adorned with a pleasure-garden of bliss. Over that flares aloft a heap of radiance of unsurpassed bliss. In a (covered) spot in the interior of the quadrangle there shines forth the seat of sentience adorned with the Aṣṭākṣari-padma, (lotus of eight petals marked with the eight mystic syllables of the Aṣṭākṣari-Mantra). Over the pericarp of that lotus on which is inscribed the Praṇava, there shine forth the radiant orbs of the Sun and the Moon and fire, full of sentience. (21-27)

THE GREAT SAMAṢṬI-YANTRA INSCRIBED OVER THE AN-ANTĀSANA

There shines forth the seat (of Viṣṇu), known as An-anta, of an exquisitely auspicious aspect and enveloped in a heap of radiance of indivisible bliss. Over that shines forth the great Yantra. The great Yantra, which is the exquisite embodiment of the unsurpassed bliss of the Brahman, the real form of the totality of heaps of radiance of the Brahman, (revealed as the

seven crores of Mahā-mantra-s and their presiding deities in their aggregate), the real form of sentience, (when looked upon bereft of such differentiation), the real form of the Para-brahman, that is unattached, the exclusive state of the profound secret of the Para-brahman, the Yantra of the great Nārāyaṇa of the highest Vai-kunṭha, full of great Yantra-s, shines forth excelling all. (28, 29)

THE REAL FORM OF THE YANTRA, WHEN LOOKED AT PART BY PART

(Query) : What can be its real form ? The preceptor, (agreeing to give an exposition as desired by the pupil) with the words, "So (let it be)," replied thus : "First of all, (there is) the Cakra of six-corner-angles, (Ṣaṭ-koṇa). In the middle of it is the six-petalled lotus. In the pericarp of that (lotus) there is the Praṇava thus : "Om̐". In the middle of the Praṇava is the seed-syllable of Nārāyaṇa, thus : "Aṃ". That is impregnated with the heart's desire of the Upāsaka thus : "Mama Sarvābhīṣṭa-siddhiṃ Kuru, Kuru, Svāhā"—(Do thou vouchsafe, do thou vouchsafe unto me, the fruition of all my heart's desires, Svāhā), In the petals of the lotus (are inscribed) the pairs of syllables, (one out of each) of the six-syllabled Mantra-s of Viṣṇu and Nṛ-siṃha—"Om̐ namo Viṣṇave," (Om̐, salutation unto Viṣṇu), Aiṃ, Klīṃ, S'rīṃ, Hrīṃ. Kṣmryaṃ, Phaṭ."—On the cheeks of the petals, the pairs of syllables, (one out of each) of the six-syllabled

Mantra-s of Rāma and Kṛṣṇa (are inscribed) thus : “Rām Rāmāya namaḥ” (Rām, salutation unto Rāma), “Klīm, Kṛṣṇāya namaḥ,” (Klīm, salutation unto Kṛṣṇa). In the six corner-angles, the six mystic syllables of the •Sudarśana-(mantra), “Sahasrāra, Hum, Phaṭ”, (Hum, Phaṭ, unto the thousand-spoked Sudarśana). On the cheeks of the six corner-triangles, (is inscribed) the •Pancākṣara (five-syllabled Mantra) of Śiva with the Praṇava prefixed thus : “Om Namaḥ Sivāya, (Om, salutation unto Śiva). Outside this (Ṣaṭ-kona), (is described) a circle with a chain of Praṇava-s inscribed along the circumference. Outside the circle (is drawn) an eight-petalled lotus. In those petals (are inscribed) the pairs of syllables (one out of each) of the Aṣṭākṣari-mantra-s of Nārāyaṇa and Nṛ-siṃha : “Om, Namo Nārāyaṇāya,” (Om, salutation unto Nārāyaṇa) and “Jaya jaya Nara-siṃha,” (do thou be victorious, do thou be victorious, O Nara-siṃha). At the junctions of the petals (are inscribed) the eight syllabled Mantra-s of Rāma, Kṛṣṇa and Śrī-kara, (one out of each, at each junction, in order, commencing from the north eastern petal, clockwise), thus : “Om Rāmāya, Hum, Phaṭ, Svāhā,” (Om, unto Rāma Hum, Phaṭ), “Klīm, Dāmodarāya Namaḥ,” (Klīm, salutation unto Dāmodara, with the cord fastened round his belly), “Uttiṣṭha Śrī-kara, Svāhā,” (rise up Śrī-kara, Svāhā). Outside this (eight-petalled lotus), (is inscribed) a circle, with a chain of Praṇava-s inscribed along the circumference. Outside this circle (is drawn) a nine-petalled lotus.

On the petals (are inscribed) the nine-syllabled Mantra-s of Rāma, Kṛṣṇa and Haya-grīva, (one letter out of each, on each petal, in order, as indicated before), thus : “ Om, Rāma-candrāya nama Om ”, (Om, salutation unto Rāma-candra Om), “ Klīm, Kṛṣṇāya, Govindāya, Klīm ”, (Klīm, unto Kṛṣṇa, unto Go-vinda, Klīm), “ Hsaum, Haya-grīvāya nama Hśaum ”, (Hsaum, salutation unto Haya-grīva, Hsaum). . On the cheeks of the petals (is inscribed) the nine-syllabled Mantra of Dakṣiṇā-mūrti, (one syllable over each cheek) thus : “ Om, Dakṣiṇā-mūrtir-is'varom ”, (Om, the mighty lord is Dakṣiṇā-mūrti, Om). Outside this nine-petalled lotus, (is described a circle, with the seed-syllable of Nārāyaṇa “ Am ”, inscribed along the circumference. Outside this circle (is drawn) a ten-petalled lotus. On these petals (are inscribed) the pairs (of syllables, one out of each) of the ten-syllabled Mantra-s of Rāma and Kṛṣṇa, thus : “ Hum, Jānakī-vallabhāya Svāhā ”, (Hum unto the favourite lord of Jānakī, Svāhā), “ Gopī-jana-vallabhāya Svāhā, ” (unto the favourite lord of the bevy of Gopī-s, Svāhā). At the junction of the petals (are inscribed) the syllables of the Nṛsiṃha-mālā-mantra, thus : “ Om namo Bhagavate, Sri-mahā-nṛ-siṃhāya, karāla-daṃṣṭra-vadanāya, mama vighnam, paca, paca, Svāhā ”, (Om, salutation unto the lord, the illustrious great Nṛ-siṃha, with a face displaying (two) fierce tusks, may thou cook, may thou cook, all my obstacles (to attain thee), Svāhā). Outside the ten-petalled lotus (is inscribed) a circle, with the one syllable of Nṛ-siṃha, along the

circumference. That monosyllable is “Kṣmryaum.” Outside the circle (is drawn) a twelve-petalled lotus. On those petals (are inscribed), the pairs (of syllables, one over each, out of each) of the twelve-syllabled Mantra-s of Nārāyaṇa and Vāsu-deva, thus : “Om, namo Bhagavate Nārāyaṇāya”, (Om, salutation unto Nārāyaṇa, the supreme lord), “Om, namo Bhagavate Vāsu-devāya”, (Om, salutation unto Vāsu-deva, the supreme lord). On the cheeks of those petals (are inscribed) the syllables of the twelve-syllabled Mantra-s of Mahā-viṣṇu, Rāma and Kṛṣṇa, (one syllable out of each, over each petal), thus : “Om, namo Bhagavate Maha-viṣṇave”, (Om, salutation) unto the lord, the great Viṣṇu), “Om, Kṛīm, Bharatāgra-ja, Rāma, Kṛīm, Svāhā”, (Om, Kṛīm, O Rāma, the elder brother of Bharata, Kṛīm, Svāhā), and “S’rīm, Hrīm, Kṛīm, Kṛṣṇāya Go-vindāya namaḥ”, (S’rīm, Hrīm, Kṛīm, salutation unto Kṛṣṇa, unto Go-vinda). Outside the twelve-petalled lotus (is described) a circle, with the seed-syllable of Jagan-mohana, (the god of love), (the deluder of the world), “Kṛīm”, (inscribed along the circumference). Outside the circle (is drawn) a fourteen-petalled lotus. On the petals (are inscribed) the (fourteen-syllabled) Mantra-s of Lakṣmī-nārāyaṇa, Haya-grīva, Go-pāla and Dadhi-vāmana, (one syllable of each Mantra over each petal), thus : “Om, Hrīm, Hrīm, S’rīm, S’rīm, Lakṣmī-vāsu-devāya namaḥ”, (Om, Hrīm, Hrīm, S’rīm, S’rīm, salutation unto Vāsu-deva, the lord of Lakṣmī), “Om, namaḥ sarva-koṭi-sarva-vidyārājāya”, (Om, salutation unto the king of all abstruse

problems and of all Mantra-s), “Klīm, Kṛṣṇāya, Go-pāla-cūda-maṇaye Svāhā,” (Klīm, unto Kṛṣṇa, the crest-jewel, Go-pāla, Svāhā), and “Om, namo Bhagavate Dadhi-vāmanāya Om”, (Om, salutation unto the lord, Vāmana of curds Om). At the junction of the petals (are inscribed) the syllables of the Anna-pūrṇeśvarī-maṇtra, (one at each junction) thus: “Hrīm, Padmāvaty-anna-pūrṇe, Mahes-varī Svāhā,” (Hrīm, O Padmavati, Anna-pūrṇe, the spouse of the great god, Svāhā). Outside (the fourteen-petalled lotus), (is described) a circle, with a chain of Praṇava-s along the circumference. Outside the circle (is drawn) a sixteen-petalled lotus. On those petals (are inscribed) the pairs of syllables (one out of each) of the sixteen-syllabled Mantra-s of Kṛṣṇa and Sudarśana, thus: “Om, namo Bhagavate, Rukmiṇī-vallabhāya, Svāhā”, (Om, salutation unto the lord, the favourite of Rukmiṇī, Svāhā), and “Om, namo Bhagavate, Mahā-sudarśanāya, Hum, Phaṭ”, (Om salutation unto the lord of the great discus, Hum, Phaṭ). At the junction of the petals (are inscribed) the (sixteen) vowels (including the Anu-svāra and the Visarga) and (the thirty-two syllables of) the Sudarśana-mālā-maṇtra, (one of the former and two of the latter at each junction) thus: “Aṃ, Āṃ, Iṃ, Īṃ, Uṃ, Ūṃ, Ṛṃ, Ṛīṃ, Ḍṃ, Ḍīṃ, Eṃ, Aiṃ, Oṃ, Auṃ, Aḥ, and “Sudarśana-mahā-cakrāya, sarvato māṃ rakṣa, rakṣa, sahasrāra, Hum, Phaṭ, Svāhā”, (Unto the great discus, Sudarśana of the brilliant form, protect, protect me from all (danger), O thousand-spoked one, Hum, Phaṭ, Svāhā). Outside the sixteen-petalled lotus (is described)

a circle, with the seed-syllable of Varāha, *viz.*, “ Hum ”, (inscribed along the circumference). Outside the circle (is drawn) an eighteen-petalled lotus. On those petals (are inscribed) the pairs (of syllables, one out of each), of the eighteen-syllabled Mantra-s of Śrī-kṛṣṇa and Vāmana, thus ; “ Kṛīm, Kṛṣṇāya, Go-vindāya, Go-pī-jana-vallabhāya Svāhā, (Kṛīm, unto Kṛṣṇa, unto Go-vinda, unto the favourite lord of the bevy of Go-pī-s, Svāhā), and “ Om, namo Viṣṇave, Sura-pataye, Mahā-balāya, Svāhā ”, (Om, salutation unto Viṣṇu, unto the leader of the gods, possessed of prodigious strength, Svāhā). On the cheeks of those petals (are inscribed) the Garuḍa-pancākṣara and the Garuḍa-mālā-mantra-s, (thirty-seven syllables in all, distributed clock-wise, two syllables over each petal and the last three over the last petal), thus : “ Kṣīpa, Om, Svāhā ”, and “ Om namaḥ Pakṣi-rājāya, sarva-viṣa-bhūta-rakṣaḥ-kṛtyā ” di-bhedanāya, sarveṣṭa-sādhakāya, Svāhā ”, (Om, salutation unto the king of birds, the breaker of all poisons, evil spirits, demons, Kṛtyā, (effigy of the black art), and the like, the accomplisher of the heart's desires of all, Svāhā). Outside the (eighteen-petalled lotus), (is inscribed) a circle, with the seed-syllable of Māyā, (*viz.*, Hṛīm) inscribed along the circumference. Outside the circle (is once again drawn) an eight-petalled lotus. On the petals of this lotus (are inscribed) the pairs of syllables (one out of each of) the eight-syllabled Mantra-s of Śrī-kṛṣṇa and of Vāmana, thus : “ Om, namo Dāmodarāya ”, (Om, salutation unto Dāmodara, with a cord round the belly), and “ Om,

Vāmanāya namaḥ Om,” (Om, salutation unto Vāmana, Om.) On the cheeks of the petals (are inscribed) the Mantra of three syllables of Nīla-kaṇṭha, and that of five syllables of Garuḍa, (one over each), thus : “Preṃ, Rīm, Ṭhaḥ,” and “ Namo’ṇḍajāya”, (salutation unto Garuḍa, the egg-born). Outside the (eight-petalled) lotus (is described) a circle, with the seed-syllable of Manmatha, (Klīm), inscribed along the circumference. Outside the circle (is drawn) a twenty-four-petalled lotus. On those petals (are inscribed) syllables, (one out of each of the following Mantra-s, over each petal), the Śaraṇāgata- and Nārāyaṇa-mantra-s, and the pair of Nārāyaṇa and Haya-grīva-gāyat-trī-mantra-s, thus : Śrīman-nārāyaṇa-caraṇau śaraṇam prapadye, Śrīmate-nārāyaṇāya namaḥ,” (I completely surrender myself unto the pair of feet of the illustrious Nārāyaṇa, salutation unto the illustrious Nārāyaṇa), “ Nārāyaṇāya vidmahe, Vāsudevāya dhīmahi, tan no Viṣṇuḥ pracodayāt ”, (we devote all our perceptions unto Nārāyaṇa, we devote all our meditation unto Vāsu-deva, may the lord Viṣṇu direct us along the right track), “ Vāg-is’varāya vidmahe, Haya-grīvāya dhīmahi, Tan no Haṃsaḥ pracodayāt,” (we devote all our perception unto the lord of learning, we devote all our meditation unto Haya-grīva; may the Lord Haṃsa, the Paramātmā, direct us along the right track). On the cheeks of those petals (are inscribed one syllable, out of each of the following Mantra-s, over each petal) : the Gāyat-trī-s relating to Nṛ-siṃha, Sudarśana and the Brahman thus : “ Vajra-nakhāya Vidmahe, Tīkṣṇa-damṣṭrāya dhīmahi, Tan naḥ Siṃhaḥ pracodayāt,” (we

devote all our perception unto him of the adamantine claws ; we devote all our meditation unto him of the sharp tusks ; may the Lion-incarnation of Viṣṇu direct us along the right path), "Sudars'anāya Vidmahe, Heti-rājāya dhīmaḥi, Tan naś'cakraḥ pracodayāt," (we devote all our perception unto Sudars'ana, the discus of Viṣṇu, we devote all our meditation unto the king of weapons ; may Viṣṇu's discus direct us along the right path), and "Tat savitur vareṇyam, Bhargo devasya dhīmaḥi, dhiyo yo naḥ pracodayāt," (we meditate on that exquisite radiance (of the Brahman) of the form of the Sun, may he direct our mental faculties along the right track). Outside that (twenty-four-petalled lotus), (is described) a circle, with the monosyllable of Haya-grīva ("Hsaum"), (inscribed along the circumference), that monosyllable being "Hsaum." Outside the circle (is drawn) a thirty-two petalled lotus. On those petals (are inscribed pairs of syllables, one out of each of the following Mantra-s, over each petal), the Nṛ siṃha- and the Haya-grīva-anuṣṭubh-mantra-s, thus : "Ugram, Vīram, Mahā-viṣṇum, Jval-antam, Sarvatomukham, Nṛsiṃham, Bhīṣaṇam, Bhad-ram, Mṛtyu-mṛtyum, Namāmy aham," (I make salutation unto the fierce, valiant, Mahā Viṣṇu, irradiating with his faces turned in all directions, the Man-lion, terrific in aspect, auspicious, the dealer of death unto death), and "Ṛg-yajus-sāma-rūpāya, Vedāharaṇa-kar-maṇe, Praṇavodgītha-vapuṣe, Mahās'va-s'irase, namaḥ," (my salutation unto the great horse-headed (Haya-grīva), who is of the form of the Ṛg, Yajus and Sāma Veda-s,

who is engaged in the work of extracting the Veda-s and is the embodiment of the Praṇavodgītha). On the cheeks of those petals (are inscribed the pairs of syllables, one out of each of the following Mantra-s, over each petal), the Rāma and the Kṛṣṇa-anustubh-mantra-s, thus: "Rāma-bhadra, Maheṣvāsa, Raghu-vīra, Nṛ-pottama, Bho Daśāsyāntakāsmākam, Rakṣāṃ dehi Śriyaṃ ca te," (O Rāma-bhadra, the great archer, the valiant scion of the race of the Raghu-s, the ideal king, O Destroyer of the ten-faced (Rāvaṇa), pray vouchsafe unto us thy protection and thy glory), and "Devakī-suta, Go-vinda, Vāsu-deva, Jagat-pate, dehi me, Tanayam Kṛṣṇa, Tvām aham, Śaraṇam gataḥ," (O son of Devakī, Go-vinda, Vāsu-deva, lord of the Universe, pray vouchsafe unto me a son, "O Kṛṣṇa, I resort to thee as my last resort). Outside (the lotus of thirty-two petals), (is described) a circle with the seed-syllable of Agni, enclosed on either side by the Praṇava, inscribed along the circumference thus: "Om, Raṃ, Om." Outside the circle (is drawn) a lotus of thirty-six petals. On those petals (are drawn) the thirty-six syllabled Mantra of Haya-grīva and again the Mantra of thirtyeight syllables of Haya-grīva, (one syllable over each petal and the two superfluous ones on the last petal) thus: "Haṃsaḥ—Viśvot-tīrṇa-svarūpāya, Cin-mayānandarūpiṇe, Tubhyaṃ namo-Haya-grīva, Vidyā-rājāya, Viṣṇave,—So'ham," (I am he—salutation unto thee, O Haya-grīva, with a form extending beyond the Universe, of the form of the supreme sentience that is blissful, unto the Lord

Viṣṇu, the king of all Vidyā-s—He am I), “Hsaṃ, Om, Namō Bhagavate, Haya-grīvāya, Sarva-vāg-īś-vares'varāya, Sarva-veda-mayāya, Sarva-vidyām me dehi, Svāhā,” (Hsaṃ, Om, salutation unto the lord Haya-grīva, the overlord of all proficient in learning, that art the embodiment of all the Veda-s, pray, bestow on me all the Vidyā-s (mystic lore), Svāhā). On the cheeks of those petals (are inscribed) the twenty-four Mantra-s of Keśava and others, beginning with the Praṇava and ending with (the word) “namaḥ,” all (the names) in the dative form ; in the remaining twelve places (are inscribed) the syllables of the pair of Gāyat-trī-s of Rāma and Kṛṣṇa, (two syllables on each remaining cheek) ; thus ; “Om Keśavāya namaḥ, (Om, salutation unto Keśava), “Om, Nārāyaṇāya namaḥ,” (Om, salutation unto Nārāyaṇa) ; “Om, Mādhavāya namaḥ,” (Om, salutation unto Mādhava, the Lord of Lakṣmī) ; “Om ; Go-vindāya namaḥ,” (Om, salutation unto Go-vinda) ; “Om, Viṣṇave namaḥ,” (Om, salutation unto Viṣṇu) ; “Om, Madhu-sūdanāya namaḥ,” (Om, salutation unto the destroyer of the demon, Madhu) ; “Om, Tri-vikramāya namaḥ,” (Om salutation unto Tri-vikrama) ; “Om, Vāmanāya namaḥ,” (Om, salutation unto Vāmana) ; “Om S'rī-dharāya namaḥ,” (Om, salutation unto S'rī-dhara, who ever has Lakṣmī in his heart) ; “Om, Hṛṣīkes'āya namaḥ,” (Om, salutation unto Hṛṣīkes'a) ; Om Padma-nābhāya namaḥ,” (Om, salutation, unto Padma-nābha, the lotus-navelled) ; “Om, Dāmodarāya namaḥ,” (Om, salutation unto Dāmodara, with

the cord round the belly); "Om, Saṃkarṣaṇāya namaḥ," "Om, salutation unto Saṃkarṣaṇa); "Om, Vāsu-devāya namaḥ," (Om, salutation unto Vāsu-deva); "Om, Pradyumnāya namaḥ," (Om, salutation unto Pradyumna); "Om, A-niruddhāya namaḥ," (Om, salutation unto A-niruddha); "Om, Puruṣottamāya namaḥ," (Om, salutation unto Puruṣottama, the highest among Puruṣa-s); "Om, Adhokṣa-jāya namaḥ," (Om, salutation unto Adhokṣa-ja); "Om, Nṛ-siṃhāya namaḥ," (Om salutation unto Nṛ-siṃha, the man-lion); "Om, A-cyutāya namaḥ," (Om, salutation unto A-cyuta, the unswerving one); "Om, Janārdanāya namaḥ," (Om, salutation unto Janārdana); "Om, Upendrāya namaḥ," (Om, salutation unto Upendra); "Om, Haraye namaḥ," (Om, salutation unto Hari); "Om, Śrī Kṛṣṇāya namaḥ," (Om, salutation unto the illustrious Kṛṣṇa)— "Dāśarathāya vidmahe, Sītā-vallabhāya dhīmahi, Tan no Rāmaḥ pracodayāt," (we devote all our perception unto the Dāśaratha, the son of Das'a-ratha; we devote all our meditation unto the favourite Lord of Sītā; may Rāma direct us along the right track); "Dāmodarāya vidmahe, Vāsu-devāya dhīmahi, Tan naḥ Kṛṣṇaḥ pracodayāt," (we devote all our perception unto Dāmodara; we devote all our meditation unto Vāsu-deva; may Kṛṣṇa direct us along the right track). Outside this (thirty-six petalled lotus, (is described) a circle with the Aṅkuṣa seed-syllable ("Krom") enclosed on either side by the Praṇava, (inscribed along the circumference) thus: "Om, Krom, Om." Outside that (circle), (is described)

another circle. In the space enclosed between the two circumferences (are marked) places for the twelve caves, with twelve inter-spaces in between. In these spaces are inscribed in order, the following Mantra-relating to Kaustubha, Vana-mālā, S'ri-vatsa, Sudar-sana, Garuḍa, Padma, Dhvaja, An-anta, S'ārṅga, Gadā, S'aṅkha, and Nandaka, beginning with the Praṇava and ending with the word, "namaḥ", all the names in the dative form; thus: "Om, Kaustubhāya namaḥ," (Om, salutation unto the Kaustubha-jewel of Viṣṇu); "Om, Vana-mālāyai namaḥ," (Om, salutation unto the garland of wood-flowers); "Om, S'ri-vatsāya namaḥ," (Om, salutation unto the S'ri-vatsa-mark); "Om, Sudar-sanāya namaḥ," (Om, salutation unto Sudar-sana, the discus); "Om, Garuḍāya namaḥ," (Om, salutation unto Garuḍa, Viṣṇu's vehicle), "Om, Padmāya namaḥ", (Om, salutation unto Padma, the lotus flower of Viṣṇu), "Om, Dhvajāya namaḥ," (Om, salutation unto Viṣṇu's ensign), "Om, An-antāya namaḥ", (Om, salutation unto An-anta, the seat of the lord), "Om, S'ārṅgāya namaḥ", (Om, salutation unto the S'ārṅga-bow), "Om, Gadāyai namaḥ", (Om, salutation unto the mace of the lord), "Om, S'aṅkhāya namaḥ", (Om, salutation unto the conch of Viṣṇu), "Om, Nandakāya namaḥ", (Om, salutation unto the sword of the Lord, Nandaka by name). In the twelve interspaces (between the caves) are inscribed the following Mantra-s, beginning with the Praṇava (and ending with the word, "namaḥ"), thus: "Om, Viṣvak-senāya namaḥ", (Om, salutation unto Viṣvak-sena), "Om, Ā-cakrāya Svāhā", (Om,

Svāhā, unto the discus that is circular all round), "Om, Vi-cakrāya Svāhā", (Om, Svāhā unto what is the excellent cakra), "Om, Su-cakrāya Svāhā", (Om, Svāhā unto the mighty cakra), "Om, Dhī-cakrāya Svāhā", (Om, Svāhā unto the cakra that swirls with the fleetness of the mind), "Om, Saṃ-cakrāya Svāhā" (Om, Svāhā unto the perfect cakra), "Om, Jvālā-cakrāya Svāhā", (Om, Svāhā unto the flaming cakra), "Om, Kruddhokāya Svāhā", (Om, Svāhā unto the angry spark), "Om, Maholkāya Svāhā", (Om, Svāhā unto the great spark), "Om, Vīryolkāya Svāhā", (Om, Svāhā", unto the spark of valour), "Om, Vidyolkāya Svāhā", (Om, Svāhā unto the spark of learning), "Om, Sahasrolkāya Svāhā", (Om, Svāhā unto the discus of a thousand sparks). Outside the two concentric circles (is described) a circle with the Garuḍa-pancākṣara-mantra enclosed by the Praṇava on either side (inscribed along the circumference), thus: "Om, kṣīpa Svāhā, Om." That circle (is adorned) with twelve thunder-bolt-marks at equal intervals. In these thunder-bolt-marks (are inscribed) in order, the following Mantra-s thus: Om, Padma-nidhaye namaḥ", (Om, salutation unto the Padma-treasure); "Om, Mahā-padma-nidhaye namaḥ", (Om, salutation unto the great Padma-treasure), "Om, Garuḍa-nidhaye namaḥ", (Om, salutation unto the Garuḍa-treasure); "Om, S'āṅkha-nidhaye namaḥ", (Om, salutation unto the S'āṅkha-treasure), "Om, Makara-nidhaye namaḥ", (Om, salutation unto the Makara-treasure); "Om, Kacchapa-nidhaye namaḥ", (Om, salutation unto the

Kacchapa-treasure), “Om, Vidyā-nidhaye namaḥ”, (Om, salutation unto the treasure of learning); “Om, Paramānanda-nidhaye namaḥ”, (Om, salutation unto the treasure of the highest bliss), “Om, Mokṣa-nidhaye namaḥ”, (Om, salutation unto the treasure of emancipation); “Om, Lakṣmi-nidhaye namaḥ”, (Om, salutation unto the treasure of Lakṣmī, the goddess of wealth); “Om, Brahma-nidhaye namaḥ”, (Om, salutation unto the treasure of the Brahman); “Om, S’ri-mukunda-nidhaye namaḥ”, (Om, salutation unto the treasure of the form of S’ri-mukunda). At the junctions of the thunder-bolt-marks (are inscribed) the following Mantra-s: “Om, Vidyā-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of learning); “Om, Ānanda-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of bliss); “Om, Brahma-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of the Brahman); “Om, Mukti-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of liberation); “Om, Amṛta-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of the nectar of immortality); “Om, Bodha-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of sentience); “Om, Vibhūti-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of the glory of the Brahman); “Om, Vai-kunṭha-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of Vai-kunṭha); “Om, Veda-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of the Veda-s); “Om, Yoga-kalpaka-tarave namaḥ,” (Om, salutation unto the kalpaka-tree of Yoga), “Om,

Yajña-kalpaka-tarave namaḥ," (Om, salutation unto the Kalpaka-tree of Yajña); "Om, Padma-kalpaka-tarave namaḥ," (Om, salutation unto the kalpaka-tree of the lotus). Around that (circle marked with the thunder-bolts, is described a circle), with the syllables of the S'iva-gāyat-trī and the Para-brahma-mantra-s, inscribed along the circumference, thus: "Tat-puruṣāya vidmahe, Mahā-devāya dhimahi, Tan no Rudraḥ pracodayāt," (we devote all our perception unto that illustrious Puruṣa; we devote all our meditation unto Mahādeva; may that Rudra direct us along the right track); and "S'rī-man-nārāyaṇo-jyotir-ātmā Nārāyaṇaḥ Paraḥ, Nārāyaṇa Param-brahma, Nārāyaṇa namo'stute," (may our salutation be unto thee, O Nārāyaṇa! The illustrious Lord Nārāyaṇa is the radiant Ātman, Nārāyaṇa is the Paramātman, Nārāyaṇa is the Para-brahman). Outside the circle (aforesaid is described) a circle with the S'rī-bīja ("S'rīṃ") enclosed by the Praṇava on either side, thus: "Om, S'rīṃ, Om," (inscribed along the circumference). Outside the circle (is drawn) a forty-petalled lotus. On those petals (are inscribed) the pairs of syllables (one out of each, over each petal) of the four-footed Veda-gāyat-trī and the eight-syllabled Suryāṣṭākṣarī-mantra, enclosed on either side by the Praṇava thus: "Om, Bhūḥ, Om, Bhuvah, Om, Svah, Om, Mahah, Om, Janah, Om, Tapah, Om, Satyam, Om, Tat savitur vareṇyam, Om, Bhargo-devasya dhimahi, Om Dhiyo yo naḥ pracodayāt, Om, Paro-rajase Sāvdom, Om, Āpo jyotī-rasaḥ amṛtaṃ Brahma, Bhūr-bhuvah-svar-om, Om, Ghrñiḥ, Sūrya,

Āditya"—“(Om, the earth, Om, the mid-ethereal regions, Om, the celestial regions, Om, the Mahar-loka, Om, the Jano-loka, Om, the Tapo-loka, Om, the Satya-loka, (the seven upper worlds starting from the earth), Om, that exquisite radiance of the Sun, Om, we meditate on the celestial's glory, Om, may he direct our mental faculties, Om, the transcendent generator of vital energy, Om, the waters, the essence of radiance, the nectar of immortality, (all this is) the Brahman (pervading all the regions), (the earth, the mid-etherial regions and the celestial regions, Om); (Om, the fountain source of heat, vital energy and light) is the shining Sun, the Āditya (the celestial-born)”. At the junction of the petals (is inscribed) the seed-syllable of Nārāyaṇā, enclosed on either side by the S'rī-bīja and the Praṇava, thus: “Om, Srīm, Aṃ, S'rīm, Om.” Outside this (forty-petalled lotus) is drawn the Bhū-cakra marked with eight tridents. In the interior of the Cakra, in the four cardinal quarters (are inscribed) the Mantra-s, “Hṃsaḥ, So'hṃ,” enclosed on either side by the Praṇava along with the Nārāyaṇāstra-mantra thus: “Om, Hṃsaḥ, So'hṃ Om, (Om, that Hṃsa am I, Om), and “Om Namo Nārāyaṇāya Huṃ Phaṭ,” (Om, salutation unto Nārāyaṇa, Huṃ, Phaṭ). Outside this (Bhū-cakra), (is described) a circle, with a chain of Praṇava-s along the circumference. Outside this circle, (is drawn) a fifty-petalled lotus. On these petals (is inscribed) the garland of fifty letters of the Saṃskṛt alphabet, (1, being excluded). At the points of inter-section of the petals (are inscribed) the pairs of Rāma- and

Kṛṣṇa-mālā-mantras, enclosed on either side by the Praṇava and the Sṛi-bija thus: "Om, S'rīm, Om, Namo Bhagavate Raghu-nandanāya, Rakṣo-ghnaviś'adāya, Mathura-prasanna-vadanāyāmita-tejase, Balāya, Rāmāya, Viṣṇave namaḥ, S'rīm, Om," (Om, S'rīm, Om, salutation unto the Lord, the bestower of delight on the race of the Rāghu-s, the clean killer of the demons, with the sweet and graceful face, of immeasurable valour and strength, unto Rāma, (the incarnation of) Viṣṇu, salutation, S'rīm, Om,). "Om, S'rīm, Om, Namaḥ Kṛṣṇāya, Devakī-putrāya, Vāsu-devāya, Nigalac-chēdanāya, Sarva-lokādhipataye, Sarva-jagan-mohanāya, Viṣṇave Kāmitārtha-dāya, Svāhā, S'rīm, Om," (Om, S'rīm, Om, salutation unto Kṛṣṇa, the son of Devakī, Vāsu-deva, (the son of Vasudeva), the breaker of the fetters of all conventions, the lord of all the worlds, exercising a magical influence over all the worlds, unto Viṣṇu, that bestows the heart's desires (of his devotees), Svāhā, S'rīm, Om). Outside this (fifty petalled-lotus) (is drawn) a Bhū-cakra, marked with eight tridents. On the tridents are marked the syllables of the Mahā-ṇilakaṇṭha-mantra, enclosed by the Praṇava on either side thus: "Om, Om, Namo Nīla-kaṇṭāya Om," (Om, Om, unto Nīla-kaṇṭha, salutation Om). At the tips of the tridents (are inscribed) in order, beginning with the Praṇava and ending with the word "namaḥ", with the names in the dative form, the Mantra-s of the guardians of the principal quarters and the intermediate quarters, thus: "Om, Indrāya namaḥ," (Om, salutation unto

Indra); "Om, Agnaye namaḥ," (Om, salutation unto fire); "Om, Yamāya namaḥ," (Om, salutation unto Yama); "Om, Nirṛtaye namaḥ," (Om, salutation unto Nirṛti); "Om, Varuṇāya namaḥ," (Om, salutation unto Varuṇa); "Om, Vāyave namaḥ," (Om, salutation unto Vāyu); "Om, Somāya namaḥ," (Om, salutation unto the Moon); "Om, Īśānāya namaḥ," (Om salutation unto Īśāna). Outside that Bhū-cakra (quadrangle), (are described) three (concentric) circles, with the chain of Praṇava-s (inscribed along the circumference of each of them). Outside the three circles are drawn four Bhū-pura-s (quadrangles), with four door-ways and adorned with four great thunder-bolts at the four corner-angles. On the thunder-bolts (are inscribed) the two seed-syllables of Amṛta, enclosed on either side by the Praṇava and the seed-syllable of Sṛī, thus: "Om S'rīm, Ṭhaṃ, Vaṃ, S'rīm, Om." On the outer Bhū-pura-terrace (are inscribed the following): "Om, Ādhāra-s'aktyai namaḥ," (Om, salutation unto the basic power); "Om, Mūla-prakṛtyai namaḥ," (Om, salutation unto the Mūla-prakṛti, the originant of the Universe); "Om, Ādi-Kūrmāya namaḥ," (Om, salutation unto the primordial tortoise); "Om, An-antāya namaḥ," (Om, salutation unto An-anta); "Om, Prithivyai namaḥ," (Om salutation unto the earth-goddess): On the middle terrace of the Bhū-pura (are inscribed the following): "Om Kṣīra-samudrāya namaḥ," (Om, salutation unto the ocean of milk); "Om, Ratna-dvīpāya namaḥ," (Om salutation unto the Ruby-island); "Om, Śvetac-chattrāya namaḥ," (Om, salutation unto the white umbrella);

“Om, Kalpaka-vṛkṣāya namaḥ,” (Om, salutation unto the Kalpaka tree) ; “Om, Ratna-siṃhāsanāya namaḥ,” (Om, salutation unto the gem-studded throne). On the first terrace of the Bhū-pura (are inscribed in order, the following): the dative forms, preceded by the Praṇava and followed by the word, “Namaḥ”, of—Dharma, (righteous conduct), Jñāna, (right perception), Vai-rāgya, (detachment), Ais'varya, (over-lordship), A-dharma, (vicious conduct), A-jñāna, (ignorance), A-vai-rāgya, (attachment), An-ais'varya, (penury), Sattva, (rhythm), Rajas, (mobility), Tamas, (inertia), Māyā, (Illusion), A-vidyā, (delusion), An-anta, (the infinite), and Padma, (lotus). In the outer terrace of the (three) circles (are inscribed in order the following): the dative forms of the S'akti-s, (creative energies), preceded by the Praṇava and followed by the word, “Namaḥ” as follows: Vimalā, (Purity), Utkarṣiṇī, (excellence), Jñānā, (knowledge), Kriyā, (action), Yogā, (concentration), Prahvī, (subjugation), Satyā, (veracity), and Īśānā, (omnipotence). In the inner terrace (formed by the three circles), (are inscribed the following): “Om, Anugrahāyai namaḥ,” (Om, salutation unto the power of bestowing favour), and the Mantra, “Om namo Bhagavate, Viṣṇave, Sarva-bhūtatmane, Vāsu-devāya, Sarvātma-saṃyoga-yoga-pīṭhātmane, namaḥ”, (Om, salutation unto the lord Viṣṇu, the Ātman of all beings, unto Vāsu-deva of the character of the posture of concentration, wherein all the Jivātman-s attain their identity with the Para-brahman, salutation). In the open spaces of the circles are the

ten Aṅga-s (limbs) of the Yantra, *viz.*, Bīja, (potentiality), Prāṇa, (vitality), Śakti, (power), Drṣṭi, (power of vision), Vāsya, (power of attraction), and the like, the Mantra-s, the appellation of the Yantra, the Gāyat-ri, the Prāṇa-sthāpana, (installation of the vital power) and the Bija-s, (seed-syllables), of the elements and the guardians of the cardinal points. Also, the Mūla-mantra-s, the Mālā-mantra-s, the Kavaca-mantra-s and the Dig-bandhana-mantra-s, (relating to the protective armour and the enclosing with boundaries).

(30-48)

POTENCY OF THE GREAT YANTRA

The Yantra described above, is full of Mantra-s of great potency, adorned as it is with highly efficacious Mantra-s proceeding from the inmost recesses of the hearts of Yogin-s of great fortitude and when duly worshipped with the sixteen marks of respect prescribed therefor and practised with the requisite Japa, (prayer) and Homa, (fire-offerings), becomes replete with the pure radiance of the Brahman, serves as a safeguard against all risks, brings about the destruction of all kinds of sins, procures the attainment of all the desires of one's heart, and bestows (the highest kind of) liberation, *viz.*, Sā-yujya, (attainment of oneness with the Brahman). This Parama-vai-kunṭha-mahā-nārāyaṇa-yantra ever shines forth, (possessed of the afore-said exalted virtues).

(49)

THE REAL FORM OF ĀDI-NĀRĀYAṆA FIRMLY
ESTABLISHED IN THE GREAT YANTRA

One should meditate upon Ādi-nārāyaṇa, firmly established in that Yantra, in the interior of a heap of radiance of unsurpassed bliss, that is beyond the range of verbal expression, who is the embodiment of the bliss (of the Paramātmān) manifest as of the essence of sentience, who is of the real form of sentience and bliss, who is the ocean of unsurpassed beauty, who is of the real form of the Turiya and of the Turiyātīta (transcending the Turiya) of nondual, exquisite bliss, who is the ocean of unsurpassed beauty and uninterrupted bliss of the intense Turiya, who is bright like the undulating flash of lightning reflected on the waters of the stream of beauty and is the embodiment of divine radiance and auspiciousness, served by various types of exquisite auspiciousness, that have assumed corporeal forms, who is adorned with countless jewels shining with the brilliance of infinite crores of Suns of sentience and bliss, who is well served by multitudinous weapons of various kinds, such as the Sudarśana, (discus), the Pāñca-janya, (the conch of that name), the Padma, (the lotus-flower), the Gadā, (mace), the Asi, (sword), the Sārṅga, (bow), the Musala, (pestle), and the Parigha, (iron club), all of palpable sentience, with his chest marked by the S'ri-vatsa, (mole), donning the Kaustubha (jewel) and garlands of wood flowers, ever filled with bliss, due to the showers of nectar-like flowers falling from the Brahman-like forests of

Kalpaka trees respectively, ever full of bliss and intensely auspicious owing to the countless showers of the essence of the Brahman, resplendent with the prodigious umbrella of the multitude of the ten thousand hoods of Ādi-s'eṣa, with his body shining brilliantly with the luster of the myriads of gems imbedded in the capacious hood of Ādi-s'eṣa, and magnified by cascades of radiance flowing from the limbs of Ādi-s'eṣa, who is of the real form of the unsurpassed fragrance of the Brahman, who is of the special aspect of the fragrance of the unsurpassed bliss of the Brahman, who is of the special aspect of the totality of the infinite fragrance of the Brahman, who is ever fresh with the Tulasī-garlands of infinite bliss, who is ever resplendent with countless garlands of flowers of sentience and bliss, who is effulgent with waves of radiance setting on in endless succession, who is perpetually shining with eddies of unique radiance, unsurpassed and infinite, enveloping him, whose natural beauty is enhanced by the rows of incense-burners and lamps of sentience and bliss waved in front of him, who is served on all sides by Cāmara-fans of specially unsurpassed bliss, whose beauty is all the more heightened by the bunches of fruits of sentience, innumerable, unsurpassingly large, matchless and closely packed, (placed in front of him), whose environment is imposing in appearance, because of the rows of celestial towers, umbrellas and flags displayed all about him, all of sentience and bliss, whose presence is ever lustrous with flares of countless torches, celestial and exquisitely

auspicious, who is immersed in a halo of intense radiance begging description, who is the Turya of the character of the Ardha-mātrā, (half-syllable), (of the Praṇava), who is the Turīyātīta of the character of the resonance (of the Praṇava), (out-stripping the Turiya), who is indescribable, and is of the form of the Turīyātman presiding over the Nāda (resonance), the Bindu, (indivisible dot), and the Kalā, (vanishing final division), (of the Praṇava, all rolled into one), who is firmly established in the infinite variety of aspects, such as sentience and the like, and is yet devoid of attributes, devoid of actions of any kind, devoid of defects, devoid of impurities, devoid of attachment, devoid of external aspect, devoid of any resort, and indicated by unsurpassed, nondual exquisite bliss. Thus the Upaniṣad.

(50)

CHAPTER VIII

EXPOSITION OF THE REAL FORM OF LIBERATION, THROUGH IDENTITY WITH THE PARA-BRAHMAN

EXPOSITION RELATING TO THE IMPOSITION OF THE EXISTENCE OF DIFFERENTIATION IN THE NONDUAL BRAHMAN THROUGH VAI-KUNṬHA AND THE LIKE

There upon, the Pitā-maha, (Brahman, the grandsire), asked the Lord, Mahā-Viṣṇu thus; "O Lord, how can

there be such endless differentiation in substance, as Vai-kunṭha, •palatial mansion, quadrangle, tower and the like, in thee, that art the Para-brahman indicated by pure, nondual, exquisite bliss, a position which is quite incompatible with thy true nature?" The Lord Mahā-*viṣṇu* (commending Brahman for the point raised by him in the question), by saying "What has been said (by thee just now) is no doubt the truth," refutes the position thus: "Even as, in the case of pure (unalloyed) gold, there is differentiation (of form), such as of the bracelet, the crown, the armlet and the like, even as in the case of the water of the ocean, there is differentiation (of form), such as the gross and subtle billows and ripples, the foam, the bubble, the shell, salt, rock and countless other substances, even as, in the case of the (surface of the) earth, there is differentiation (in form), such as, mountain, tree, grass, bush, creeper, and countless other varieties of substances, even so, in the case of me, the Para-brahman, indicated by the non-dual, exquisite bliss, the by-all-means-non-dual character alone is demonstrated. All (things of the phenomenal world) are only of my real form. Apart from me there is not even a speck. (1, 2)

EXPOSITION RELATING TO THE COUNTLESS

VAI-KUNṬHA-S

Once again, the *Pitā-maha*, (Brahman), asked (Mahā-*viṣṇu*) thus: "O Lord, the Parama-vai-kunṭha is the highest liberation alone. The highest liberation

is by all accounts spoken of as one alone everywhere. How then can there be countless Vai-kunṭha-s, infinite oceans of bliss and the like, assuming countless distinct shapes ? ” (Granting the position assumed by Brahman as the basis of his argument), with the words, “ Be it so,” Mahā-viṣṇu replied unto him, thus : “ In the one A-vidyā-quarter of the Brahman, there are said to be infinite crores of macrocosms along with their vestments, (according to the Sāstra-s). In each one of these macrocosms, there are verily many worlds, many Vai-kunṭha-s and countless extraordinary powers. It is indeed the accredited belief of all, that there are innumerable worlds and numberless Vai-kunṭha-s, in all the macrocosms (of the A-vidyā-quarter). That being so, need it be said of the three (other) quarters (the subtle, the potential and the Turiya quarters of the Brahman), (that it is much more so with them) ? The manifestation of unsurpassed bliss, (through perception, knowledge and mature wisdom), is the distinct characteristic of liberation and that distinctive feature is present in the three (other) quarters (of the Brahman). Hence the three quarters constitute the highest liberation and the three quarters constitute the highest Vai-kunṭha. Likewise, the three quarters are verily (the means of attaining) the highest state of Kaivalya, (aloneness, to wit, of remaining as the Brahman alone). Hence (it follows) that the pure (form of) sentience and bliss, the plenitude of bliss that is manifest of the Brahman, the infinite glories of exquisite bliss, the countless Vai-kunṭha-s, the innumerable oceans of exquisite bliss

and the like, all these do exist (in all the four quarters of the Brahman, differentiated as the gross, the subtle, the potential and the transcendent subdivisions, until their dissolution in the great deluge, that overtakes the worlds at long last, when their great substratum, the Brahman alone remains as the peerless, non-differentiated, noumenal existence, pure sentience and unsurpassed bliss).
(3, 4)

THE BRAHMAN ALONE REMAINS THROUGH THE COMPREHENSION OF THE HIGHEST TRUTH

Thereafter, the Upāsaka, having reached (the Parama-Vai-kunṭha) and meditated on Nārāyaṇa in the aforesaid manner, after making the circumambulations and salutations, paying homage to him with all marks of respect prescribed therefor, and having attained the character of unsurpassed, non-dual and exquisite bliss, seated in the direct presence of Nārāyaṇa with all his attention concentrated on him, by resorting to the Advaita-yoga (and attaining the non-dual state of identity with him), glorifying (the Brahman) that is non-differentiated from all, that is indicated by exquisite bliss and is of the aspect of a heap of indivisible, immeasurable radiance, (becomes that Brahman alone), he having himself assumed the aspect of a heap of radiance of unsurpassed bliss, pure sentience and nectar-like bliss, recalling to mind the import of the Mahā-vākya-s, (great scriptural texts), "The Brahman am I", (thus dispelling the delusion of the non-Ātmic character of

the Brahman), "I am (that), the Brahman am I," (thus dispelling the delusion of the Ātman considered as not being the Brahman), "What I am, the Brahman I am", (thus dispelling the difference sought to be established through delusion, between the Jīvātman (the innermost Ātman) and the Paramātman, (the transcendent Brahman), "I alone am I." "I offer myself as the sacrificial offering, Svāhā," [(meaning, I alone am the Paramātman that is peerless, and accomplished through the negation of all things of a non-Ātmic character). In the sacrificial fire of the Brahman, do I offer myself as offering (through the denial of the Māyā of the form of A-vidyā and Vidyā, forming respectively the basis of differentiation and identity between the innermost Ātman and the Para-Brahman, (and establish identity, through direct realization, between the innermost Ātman and the Paramātman), leading ultimately to the conclusion, that the innermost Ātman is the Brahman alone and remains established as the Brahman alone.] In this manner, through the confirmed conviction, "I am the Brahman," even as the stream of a great river of exquisite radiance would enter the ocean of exquisite radiance, even as the great billows of the ocean of exquisite radiance would flow back into the ocean of exquisite radiance, even so, the Upāsaka of the supreme existence, sentience and bliss of the Ātman, (*i.e.*, the Brahman), becomes merged in me, (who am) Nārāyaṇa, the Paramātman of the character of the all-full, nondual, exquisite bliss, with the confirmed conviction, "I am of the character of supreme

existence, sentience and bliss, I am the originless, completely full (abundance of the Brahman) ". Thereafter, the Upāsaka becomes the ocean of unperturbed, nondual, boundless, unsurpassed existence, sentience and bliss. He who betakes himself to this path, (pointed out by me), in the right manner, becomes Nārāyaṇa alone without doubt. Through this path have all sages attained final beatitude. Innumerable great Yogin-s have likewise attained final beatitude.

(5, 6)

DIFFERENCE BETWEEN SĀLAMBA-YOGA AND NIRĀLAMBA-YOGA

The pupil asked the preceptor thus: " O Lord, how can the Sālamba-yoga and the Nirālamba-yoga be distinguished from each other? " (The preceptor replied unto him thus): " As for (the first variety), the Yoga depending on a prop, the dependence, through concentration, on distinct spheres, such as the hands, the feet and the like parts of the body, is Sālamba-yoga. As for (the second variety), the Yoga not depending on a prop, the concentration, (through the one-pointed mind, on the Ātman), by remaining apart and detached at a far-off distance from all names, forms and actions, while merely passively bearing testimony to all desires and other functionings of the inner senses, completely rid of dependence on them, is what is known as Nirālamba-yoga.

(7, 8)

CHARACTERISTICS OF THOSE QUALIFIED FOR NIRĀLAMBA-YOGA

(Query): Then, of what character is the one eligible for (the practice of) Nirālamba-yoga? (Answer): That Puruṣa, (Jīva), possessed of self-abnegation and other good qualities, he alone is eligible to practise Nirālamba-yoga. (9, 10)

BHAKTI-YOGA ELIGIBLE TO BE ADOPTED BY ALL, IRRESPECTIVE OF QUALIFICATIONS

There is, however, a certain matter (fit to be considered in this connection). (That is), for all persons, whether possessed of the requisite qualifications or not possessed of such, Bhakti-yoga is eminently fit to be practised. Bhakti-yoga does not involve any hardship. From Bhakti-yoga is attained liberation. For persons who are truly devoted, the attainment of the realization of the eternal truth (of the Brahman) is possible without much effort and within a short time. (Should it be asked), how can that be, (the answer is), (S'rimannārāyaṇa), who shows fatherly affection towards his devotees, protects, of his own accord, all who are constant in their devotion to him; from (the evil influences operating in the form of, obstacles to liberation, bestows on them, (his devotees), all their heart's desires and causes liberation to be bestowed on the four-faced Brahman and other Jīva-s, (that are true devotees of his). Without true devotion to Viṣṇu, there is not even the remotest possibility of attaining liberation for any, even after the lapse of crores of Kalpa-s, (eons). Without

the cause, no effect could be brought about. Without true devotion, the realization of the Brahman can never be achieved. Hence, do thou also resort to devotion, do thou also resort to devotion, giving up all other expedients. Do thou become firmly attached to devotion. Through devotion all psychic and other miraculous powers are accomplished. There is nothing that cannot be achieved through devotion. (11, 12)

ATTAINMENT OF THE STATE OF NĀRĀYAṆA, WITH LITTLE EFFORT, THROUGH BHAKTI-YOGA

After listening to the precepts of the Guru in the manner aforesaid, and comprehending the secret of the highest truth, casting off all doubts to the winds and making the firm resolve, "I shall instantaneously achieve liberation", the pupil, (Brahman), standing up from his place, making the circumambulation and salutation to his Guru, (Nārāyaṇa), and offering worship unto him, became in due course firmly established in his devotion unto him; with the permission of the Guru, and attaining mature wisdom through excessive devotion, in consequence thereof, the pupil became forthwith the actual Nārāyaṇa. Thus the Upaniṣad. (13)

THE POTENT INFLUENCE OF THE REMEMBRANCE OF THE PROFOUND SECRET

Thereupon, the Lord Mahā-viṣṇu, addressing the four-faced Brahman, said: "O Brahman! the profound secret in its entirety has been related unto thee. Through its remembrance alone there will be liberation

(for thee). Through the practice thereof in daily life, things, unknown and unknowable, will all become patent unto thee. By the knower of the real form of which (secret) all unknown things become known, that (profound secret) in its entirety has been related (unto thee). (There remains nothing more to be related unto thee). (14)

RULE RELATING TO THE EXCLUSIVE MEDITATION ON ĀDI-NĀRĀYAṆA

(Query): "Who is the Guru?" (Answer): "The Guru is the Puruṣa, the actual Ādi-nārāyaṇa. That Ādi-nārāyaṇa am I. Hence do thou resort to me (as thy Guru), as thy exclusive refuge. Do thou get confirmed in thy true devotion towards me. Do thou sedulously cultivate my worship. (Then) shalt thou attain me alone. Whatever is apart from me, all that stands vitiated. There is nothing apart from me, which does not stand vitiated. I alone am the peerless unsurpassed bliss. The all-full am I alone. The resort of all am I alone. The real form of the Para-brahman, that transcends the range of articulate expression and is aspectless, am I alone. There is not even a speck apart from me". (15)

ATTAINMENT OF ALL FORMS OF BEATITUDE, THROUGH DEVOTION TO MAHĀ-VIṢṆU

Thus the Pitā-maha, (Brahman), attained the highest bliss, having attained in this manner this highest precept from Mahā-viṣṇu. Having attained the realization of the Brahman, through the stroke of Viṣṇu's palm, the four-faced Brahman, rising from the spot and duly making circumambulation and salutation (to his

sire), paying homage to Mahā-viṣṇu, with the customary marks of respect prescribed therefor, with his palms closed in the attitude of prayer, approaching him with great modesty, (addressed him thus): "O Lord ! do thou bestow on me steadiness in my devotion (unto thee). Do thou protect me, O sacred shrine of mercy ! who am in no manner differentiated from thee". "Let it be only so. Well said, well said". So saying by way of appreciation and commendation, Mahā-viṣṇu replied unto him thus: "Such worshipper of mine becomes the most exalted of all. Through worship of mine, all kinds of prosperity are attained. Through worship of mine, the worshipper overcomes all (obstacles). This worshipper of mine becomes worthy of veneration by all. There is nothing which is not achievable by my worshipper. All kinds of bonds burst asunder. All the gods serve him, as they would, a man of upright conduct. All forms of well-being are at his beck and call. Hence, my worshipper becomes the Para-brahman, characterized by unsurpassed, nondual and exquisite bliss. That seeker after liberation, who conducts himself well along this track, he becomes the Para-brahman characterized by exquisite bliss. (16-18)

THE GREAT INFLUENCE EXERCISED BY STUDY, REFLECTION AND THE LIKE, OF THIS UPANIṢAD

He who studies this Parama-tattva-rahasya-ātharvaṇa-mahā-nārāyaṇa-upaniṣad, he is released from all sin, is released from the evil effects of wicked deeds knowingly or unknowingly committed, is purified from

all heinous sins and is expiated from all sins, either covertly or overtly committed at long last and standing unredeemed. He conquers all the worlds. He becomes devoted to the muttering of all Mantra-s and Japa-s, (prayers). He becomes conversant with the highest import of what is related in all the systems of Vedānta and the Upaniṣadic lore. He becomes the enjoyer of all enjoyments. He becomes an adept in all the various kinds of Yoga. He becomes the sovereign-lord of all the worlds. He becomes the Para-brahman, characterized by non-dual, exquisite bliss. This profound secret should not be communicated to one, who is devoid of true devotion to his Guru. Nor should it be imparted unto one disinclined to receive it, nor to one devoid of austerities, nor to an atheist, nor to a lover of vain display, who is devoid of true devotion to me. Nor should it be imparted unto one whose body bears the marks of spite ; nor should it be imparted unto one, who is highly prejudiced against me and is extremely ungrateful. He, who discourses on this profound secret among my true devotees, becoming firmly grounded in true devotion unto me, will attain me alone. He, who studies this discourse between us both, that person gets firmly attached to the Brahman. That person, who, full of faith and devoid of prejudice, either studies or discourses on this dialogue between us both, that Puruṣa attains identity with me." Thereupon Mahā-viṣṇu suddenly disappeared from view. Then the four-faced Brahman went in the direction of his own place (in the Satya-loka). Thus the Upaniṣad. (19-24)

THE ḌATTĀTREYOPANIṢAD

[This Upaniṣad, which is the one hundred and first among the 108 Upaniṣad-s and forms part of the Atharva-veda, expounds the groups of Mantra-s relating to the worship of Dattātreya, commencing from the mono-syllabic formula and winds up with the glorification of the non-differentiated Brahman alone.]

KHAṆḌA I

MEDITATION ON DATTĀTREYA

Om! (Salutation unto the differentiated and the non-differentiated Brahman). In the Satya-kṣetra, (between the Ganges and the Jumna), (the four-faced) Brahman asked Nārāyaṇa, appearing as the very embodiment of Sāmrājya, (Mokṣa), (before him, with great condescension, to grant the heart's desire of Brahman, who was undergoing severe penance therefor), thus: "What is the Tāraka, (the means to be adopted for crossing over the ocean of worldly existence)? Pray relate unto me all about it, O Lord!" When questioned thus, the Lord replied unto him thus: "Do thou worship that rhythmic glory of mine, which is characterized

by absolute existence, sentience and bliss. Whosoever commune (with me) every day, in the attitude, "I am the Datta, (the great Lord that has given unto his true devotees the sentience of the peerless Brahman, as the means to be employed for the attainment of the state of the non-differentiated Brahman),"—such (devotees of mine) do not swirl in the ever recurring course of worldly existence." (The four-faced) Brahman, (who was thus spoken to by Nārāyaṇa), after meditating on Viṣṇu assuming the prodigious form, entirely pervading the Universe, on Nārāyaṇa, the Dattātreyā, (the fruit of the penance of Sage Atri), says, " (The Brahman, that alone remains as the residuum, after the negation of everything apart from it, that alone is) the real (infinite, peerless, non-differentiated) existence." (1)

THE TĀRAKA-MONOSYLLABLE FORMING THE MYSTIC FORMULA OF DATTĀTREYA

"Dam" is the Haṃsa, (the innermost Ātman). "Dām" is the lengthened form (of the same, indicative of the Paramātman non-differentiated from the innermost Ātman). What constitutes the monosyllable, "Dām," is the seed of the Brahman, (that is firmly established in the seed of all things). That (Brahman), which is this (monosyllable), becomes the Tāraka- (boat, wherewith to cross the ocean of worldly existence). That alone should be worshipped and known as the means of overcoming birth and the like (obstacles to liberation). Its metre is the Gāyat-tri-metre.

Its seer is Sadā-s'iva. Its presiding deity is Dattāt-reya. Very much like what is established in the banyan-seed, the entire Universe is established in the seed of Datta, (the Brahman). This alone is the mystic monosyllable expounded above. (2)

THE SIX-SYLLABLED MYSTIC FORMULA OF DATTĀTREYA

I shall presently expound (unto thee) the six-syllabled formula : "Om̐" is its first syllable. "S'rīṃ" is the second. "Hrīṃ" is the third. "Klīṃ" is the fourth. "Glaṃ" is the fifth. "Drāṃ" is the sixth. Thus this becomes the six-syllabled formula. This assures (to the practitioner) increased prosperity of all kinds. Therefrom is attained the realization of Yoga, (ecstatic trance of the changeless variety). Its metre is the Gāyat-trī-metre. Its seer is Sadā-s'iva. Dattāt-reya is its presiding deity. [The full formula is : "Om̐, S'rīṃ, Hrīṃ, Klīṃ, Glaṃ, Drāṃ."] (3)

THE EIGHT-SYLLABLED FORMULA OF DATTĀTREYA

Saying "Draṃ" or saying "Drāṃ," (and adding thereafter the syllables) "Dat, tā, tre, yā, ya, na, maḥ ;" thus is the eight-syllabled formula constituted. The portion, "Dattāt-reya," is of the character of real existence, bliss and sentience. The portion, "Namaḥ," is the exclusive embodiment of full-blown bliss. Its metre is the Gāyat-trī-metre. Sadā-s'iva is its seer. Dattāt-reya

is its presiding deity. The Kīlaka is the portion, "Dattātreya." The same portion is the seed. The portion "Namaḥ" is the mystic power. [The Dhyāna of this formula is as follows: "Unto Dattātreya, of the character of real existence, bliss and sentience, the exclusive embodiment of full-blown bliss, salutation." The eight-syllabled Mantra, along with the words explaining the significance of its two constituent parts, may be construed as the twenty-three-syllabled Mantra of Dattātreya.] (4)

THE TWELVE-SYLLABLED FORMULA OF DATTĀTREYA

"Om" is the first syllable. "Āṃ" is the second. "Hṛīṃ" is the third. "Kṛōṃ" is the fourth. Then should be muttered (the word), "Ehi," and that alone exclusively; (and thereafter, the words), "Dattātreya" and "Svāhā." The king of mystic formulas thus formed is this twelve-syllabled one. Its metre is the Jagatī-metre. Sadās'iva is its seer. Dattātreya is its presiding deity. "Om" is its seed. "Svāhā" is its mystic power. The vocative ("Dattātreya") is the Kīlaka. With "Dram" is made (the Nyāsa) the placing on the heart; with "Hṛīṃ" and "Klīṃ" on the crest; with the word "Ehi" on the tuft of hair; with the word "Datta" on the mail-armour; with the word "Ātreya" on the eyes; and with "Svāhā" on the missile. He becomes identically the same as that Dattātreya, who knows thus. [The full formula is: "Om," Āṃ, Hṛīṃ, Kṛōṃ, Ehi Dattātreya, Svāhā.] (5)

THE SIXTEEN-SYLLABLED FORMULA OF DATTĀTREYĀ

I shall presently expound (unto thee) the sixteen-syllabled one. Life may be bestowed (by one on an ineligible person, should he enlist one's sympathy). Honour may be bestowed (on him likewise). One's eyes may be bestowed (on him, should he be in need of them). One's ears may be bestowed on him (likewise). Sixteen heads (of others) one may cut off, (if need be, for affording one protection from his enemies). (Even then), the sixteen-syllabled formula should by no means be bestowed (by one on an ineligible person). (The preceptor) should impart it unto a pupil, who is intent on devout service, is full of fidelity (unto his Guru) and is possessed of moral excellence. "Om̐" is the first syllable. "Aiṃ" is the second. "Krom̐" is the third. "Klīm̐" is the fourth. "Klūm̐" is the fifth. "Hrām̐" is the sixth. "Hriṃ̐" is the seventh. "Hrūm̐" is the eighth. "Sauḥ" is the ninth. (The five syllables constituting the word) "Dattātreya" (when added) make up fourteen in all. (The word) "Svāhā" (completes) the sixteen (syllables). Its metre is the Gāyat-trī-metre. Sadā-siva is the seer. Dattātreya is the presiding deity. "Om̐" is the seed. "Svāhā" is the power. The dative form ("Dattatreyāya") is the Kīlaka. With "Om̐" is made (the Nyāsa), the placing on the heart. With "Klām̐," "Klīm̐", and "Klūm̐", on the tuft of hair; with "Sauḥ" on the mailarmour; with the dative form ("Dattatreyāya"), on the eye; and with (the word)

“Svāhā,” on the missile. Whosoever mutters (the formula) daily, enjoys the happiness of (realizing) the infinite existence, sentience and bliss and gets emancipation. The syllable “Sauḥ,” at the end (of the group of monosyllables), is said to be what pertains to the illustrious Viṣṇu. Who-ever mutters that, attains the form of Viṣṇu. (The full formula is : “Om, Aiṃ, Krom, Klīm, Klūṃ, Hrām, Hṛīm, Hrūṃ, Sauḥ, Dattātreyā Svāhā”). (6)

THE ĀNUṢṬUBHA-MANTRA OF DATTĀTREYA

I shall presently expound (the formula in) the Anuṣṭubh-metre. (All) the portions of this (Mantra) are said to be in the vocative form right through : (The formula is this) : “Dattātreyā, Hare, Kṛṣṇa, Unmattānanda-dāyaka, Dig-ambara, Mune, Bāla, Piśāca, Jñāna-sāgara.” [O Dattātreyā, Hari, Kṛṣṇa, that art ecstatic, that causest bliss to be bestowed (on thy devotees), that art (an Avadhūta) clad in the cardinal points, O Sage, that art (ever) a child, that art devilishly (fond of thy devotees), that art the ocean of perfect knowledge, (my salutation unto thee).]—Thus the Upaniṣad. The metre of the formula is Anuṣṭubh. Sadā-s'iva is its seer. Dattātreyā is its presiding deity. With the word, “Dattatreyā,” is made the (Nyāsa) placing on the heart ; with the words, “Hare Kṛṣṇa”, is the placing on the crest ; with the word, “Unmattānanda”, is the placing on the tuft of hair ; with the words, “Dāyaka mune”, on the mail armour ; with

the word, "Dig-ambara", on the eye; and with the words, "Piśāca, Jñāna-sāgara," on the missile. This Mantra in the Anuṣṭubh-metre has been thoroughly mastered by me. (In consequence of this), even the sins incidental to not being born of the Brāhmaṇa-class are destroyed. He, who knows thus, (is of great service to all and is liberated). Thus the Upaniṣad. (7)

KHAṆḌA II

THE CHAIN-FORMULA OF DATTĀTREYA

The Mālā-mantra should be commenced with the Vyāhṛti, Om, thus: "Om, Namo Bhagavate Dattātreya, Smaraṇa-mātra-saṃtuṣṭāya, Mahā-bhaya-nivāraṇāya, Mahā-jñāna-pradāya, Cidānandātmane, Bālonmatta-piśāca-veśāya;" thus: "Mahā-yogine'vadhūtāya, Anasūyānanda-vardhanāyātri-putrāya;" thus: "Sarva-kāma-phala-pradāya;" here one should mutter "Om"; "Bhava-bandha-mocanāya;" here one should mutter, "Hṛim"; "Sakala-vibhūti-dāya;" here one should mutter, "Krom"; "Sādhyākaraṇāya", thus: here one should mutter "Sauḥ"; and again, "Sarva-manah-kṣobhaṇāya"; here one should mutter "Sṛim", one should mutter "Mahom"; "Ciraṃ-jivine;" here one should mutter "Vaṣaṭ"; "Vaṣī-kuru, vaṣī-kuru"; here one should mutter "Vauṣaṭ"; "Ākarṣaya, ākarṣaya;" here one should mutter "Hum"; "Vidveṣaya, vidveṣaya" here one should mutter "Phaṭ"; "Uc-cāṭaya, uccāṭaya"; here one should mutter "Ṭha,

Ṭha ”; “ Stambhaya, stambhaya ”, here one should mutter “ Kha, Kha, ” “ Mārāya, Mārāya, ” Namaḥ saṃpannāya, namaḥ saṃpannāya, Svāhā. Poṣaya, poṣaya, Para-mantra-para-yantra-para-tantrāṃs' chindhi, ccindhi ; Grahān nivāraya ; nivāraya ; Vyādhīn nivāraya, nivāraya ; Duḥkhaṃ haraya, ḥaraya ; Dāridryaṃ vidrāvaya, vidrāvaya ; Dehaṃ poṣaya, poṣaya ; Cittaṃ toṣaya, toṣaya ; Sarva-mantra-sarva-yantra-sarva-tantra-sarva-pallava-svarūpāya, iti Oṃ, namaḥ Śivāya ”. (Oṃ, salutation unto the lord Dattātreyā, that is propitiated by remembrance alone, that is the dispeller of great fears, that bestows the highest knowledge, that is of the character of sentience and bliss, that is in the guise of a child, a mad man, and a devil, thus : that is a great Yogin, that has cast off his garments, is the enhancer of the bliss of An-asūyā, (his mother), and is the son of sage Atri, thus : that bestows the fruits of all desires of the devotee's heart ; [here one should mutter “ Oṃ ” ;] unto the redeemer from the bonds of worldly existence ; [here one should mutter “ Hrīm ” ;] unto him that bestows all kinds of powers ; thus : [here one should mutter “ Krom ” ;] unto him that attracts all kinds of accomplishments like a magnet, thus : [here one should mutter “ Sauḥ ” ;] and again, unto the agitator of all minds ; [here one should mutter “ S'rīm ”, one should mutter “ Mahom ” ;] unto the long-lived ; [here one should mutter “ Vaṣaṭ ” ;] pray do thou subjugate, do thou subjugate ; [here one should mutter “ Vauṣaṭ ” ;] do thou attract, do thou attract ; [here one should mutter “ Hum ” ;] do thou

antagonize, antagonize ; [here one should mutter " Phaṭ " ;] dō thou drive away, drive away ; [here one should mutter " Tha, Tha ;"] do thou paralyse, paralyse ; [here one should mutter " Kha, Kha " ;] do thou kill, kill ;' salutation unto the highly accomplished one, salutation* unto the highly accomplished one, Svāhā. Do thou nourish (my body), nourish (my body) ; do thou mangle, do thou mangle beyond shape (my) adversaries' mystic incantations, (my) adversaries' mystic emblems, (my) adversaries' mystic formularies ; do thou counter-act the malignant influences of Graha-s (evil spirits), do thou counter-act ; do thou cure all ailments, cure all ailments ; do thou drive off all anguish, drive off all anguish ; do thou melt away all penury, melt away all penury ; do thou nourish (my) body, nourish (my) body ; do thou fill the mind with joy, fill the mind with joy ; unto thee of the real form of all mystic incantations, all mystic symbols, all mystic formularies and all mystic powers, thus: Om, Salutation unto Śiva. Thus the Upaniṣad. (1)

KHAṆḌA III

FRUIT OF THE MYSTIC LORE OF DATTĀTREYA

Who knows thus : The metre is Anuṣṭubh. Sadāśiva is the seer. Dattātreya is the presiding deity. ' Om ' is the seed. Svāhā is the mystic power. ' Drām ' is the Kīlaka. The eight forms (of Dattātreya, viz., the five elements, the Sun, the Moon and the sacrificing

priest), are the eight formulas. "Whoever studies this daily, becomes hallowed through the influence of air, fire, the Moon, the Sun, Brahman, Viṣṇu, and Rudra, attains the fruit of having muttered the Gāyat-trī a hundred thousand times, attains the fruit of having muttered the Mahā-rudra a hundred thousand times, attains the fruit of having muttered the Praṇava ten thousand crores of times, sanctifies a hundred generations of his progenitors and a hundred generations of his progeny. He becomes the sanctifier of the rows of diners (among whom he is present), is released from the sins of having slaughtered Brāhmaṇa-s and the like, is released from the sins of having slaughtered cows and the like, is purified from the sin of having received as a gift a man's weight of gold and precious jewels and the like and the sin of having drunk water at a place where water is stored for way-worn travellers, is released from all sins, (not leaving even a single one to remain unwashed), is released from the sins of having partaken of prohibited food and the like, and in fact reaches the other side of (the ocean of) proficiency in all mystic and yogic lore. He alone is (a Jīvan-mukta, the true Brāhmaṇa), and becomes devoted to the Brahman. Hence one should accept as his pupil only a devout person. (By doing so), he (that accepts as well as he that is accepted) derives innumerable benefits. He remains verily a Jīvan-mukta, (till his unspent Karma is completely spent up)". So says the Lord Nārāyaṇa unto (the four-faced) Brahman.—Thus the Upaniṣad. (1)

THE NĀRĀYAṆOPANIṢAD

[This Upaniṣad, which is the Eighteenth among the 108 Upaniṣad-s and forms part of the Kṛṣṇa-yajurveda, reveals itself in the form of the crests of the four Veda-s, unlike others that take the form of a discourse between the Guru and his discipġ and gives an exposition of Nārāyaṇa as the all-embracing Ātman and the original source of the entire phenomenal world.]

KHAṆḌA I

THE ORIGIN OF THE ENTIRE ANIMATE AND INANIMATE ORDERS OF CREATION FROM NĀRĀYAṆA

Thereupon, the illustrious, peerless Puruṣa, (that infills all beings, animate and inanimate), Nārāyaṇa, (the substratum of the phenomenal world of ignorance and its concomitants, the Brahman, apart from which there is not even a speck really existent), (by the conjunction of the germinant and the creative energy in him) developed a desire (to beget offspring), (to the effect), "Let me beget offspring." From Nārāyaṇa, (the overlord endowed with the creative power), came into being the Prāṇa, (chief vital principle), (known

as Hiraṇya-garbha), (then) the mind, (the cosmic intellect known as the Mahat-tattva, one of the eternal verities), all the organs of perception and action, (representing the eternal verity of Ahaṃ-kāra, individuality), (then) ether, air, fire, water and the earth, that props the universe, (in the form of Tan-mātra-s, subtile elements), (and thence the five gross quintuplicated elements). From Nārāyaṇa came into being Brahman, (the four-faced lord of the creation); from Nārāyaṇa came into being Viṣṇu, (the sustainer of the Universe); from Nārāyaṇa came into being Rudra, (the destroyer); from Nārāyaṇa came into being Indra, (the sovereign of the three worlds and the munificent lord of sacrifices); from Nārāyaṇa came into being Prajā-pati, (representing Dakṣa and other Prajā-pati-s, nine in number); from Nārāyaṇa came into being the (twelve) Āditya-s, the (eleven) Rudra-s, the (eight) Vasu-s; and all the Vedic metres, (such as the Gāyat-trī); all these take their origin from Nārāyaṇa alone, derive their sustenance from Nārāyaṇa alone, and seek their repose in Nārāyaṇa alone. This is the sum and substance of the crest of the Ṛg-veda.

KHAṆḌA II

NĀRĀYAṆA, THE ALL-EMBRACING ĀTMAN

Then, the eternal one is Nārāyaṇa, (he being the prime cause of all). Brahman, (the four-faced creator), is Nārāyaṇa. Śiva is likewise Nārāyaṇa. Śakra, (the

king of the celestials), is also Nārāyaṇa. (So also are all animate orders of creation). Time is Nārāyaṇa. The cardinal points are Nārāyaṇa. The intermediate points of the compass are Nārāyaṇa. The upward direction is Nārāyaṇa. The downward direction is Nārāyaṇa. The interior and the exterior are Nārāyaṇa. [So also are all the inanimate orders of creation, commencing from the A-vyakta, (chaos).] All this, that has been and has yet to be, is Nārāyaṇa alone. (Apart from Nārāyaṇa, there is not even a speck). Spotless, smearless, misconceptionless, indescribable, pure, radiant, Nārāyaṇa is one alone. There is no counterpart whatsoever (of him). He, who knows thus, becomes Viṣṇu alone. He becomes Viṣṇu alone. This is the sum and substance of the crest of the Yajur-veda.

KHAṆḌA III

THE EIGHT-SYLLABLED MYSTIC FORMULA OF
NĀRĀYAṆA

At first should be pronounced the syllable, "Om". Thereafter the word, "Namaḥ." Lastly the word, "Nārāyaṇāya". "Om" is a monosyllable. "Namaḥ" is a dissyllable. In "Nārāyaṇāya" are five syllables. This is the eight-syllabled formula of Nārāyaṇa. He, who repeats this eight-syllabled formula of Nārāyaṇa, (after being duly initiated by the Guru thereinto, in accordance with the procedure prescribed in the Mantra-sāstra-s), (should he have recourse to it, full of desire

and with a set purpose), will live for a long time with his name untarnished and verily attain command of plenty of wealth and cattle, sovereignty over the Universe and (after death) Brahma-loka, (the world of Prajā-pati); (should he have recourse to such practice in a thoroughly detached frame of mind and with a pure heart), he will thence, attain the immortal state (of incorporeal aloneness with the Brahman), he will, thence, attain the immortal state. This is the sum and substance of the crest of the Sāma-veda.

KHAṆḌA IV

THE PRAṆAVA OF NĀRĀYAṆA

The Brahman, which is verily non-differentiated from the innermost bliss and which is abundantly full, is of the real form of the Praṇava, (which is no other than the Turya-turya). (The Praṇava) is made up of the letters "A", "U" and "M," (capable of being divided into the Sthūla, the Sūkṣma, the Bīja and the Ardha-mātrā portions and measured as of fifteen Mātrā-s in length, the three letters being of four Mātrā-s each and the Ardha-mātrā of three Mātrā-s). This Oṃ, which is attained by bringing them together, is a synonym for that, (the Brahman). On the utterance of which Praṇava, (in the Pluta-svara, highest intonation) alone, the Yogin is released from the bonds of frequent births and worldly existence, [the same is the eight-syllabled mystic formula, "Oṃ Namō Nārāyaṇāya", which may

therefore be characterised as the Sa-guṇa, (determinate), Praṇava]. The practitioner of this Mantra, "Om. Salutation unto Nārāyaṇa", will attain the abode of Vai-kunṭha. This (abode of Viṣṇu) is the white lotus of the heart, the palpable sentience, which shines as a flash of lightning alone. (The Paramesvara abiding in it) is the Brahmanya, (who is of the same form as the most exalted knower of the Brahman), born of Devakī, (that indicates Brahma-vidyā); the vanquisher of the demon Madhu, (Viṣṇu), alone is the Brahmanya. (The sentience known as) Nārāyaṇa, that is established in all beings, is, after all, one alone, (even like the ether of the pots and pans, which, whether the pots and pans are broken or remain in tact, is after all one with the vast expanse of the peerless, non-differentiated ether). What is looked upon as the prime cause (of all phenomenal existence), is, in reality, the Para-brahman, that has no cause of its own, (*i.e.*, is in no way subject to the relationship of cause and effect, it being peerless and non-differentiated). This is the sum and substance of the crest of the Atharva-veda.

THE FRUIT OF PRACTISING THE VIDYĀ

He, who practises (this Vidyā) during the morning-twilight, destroys the sin committed by him during the previous night. He who practises it at nightfall, destroys the sin committed by him in the course of the day. The sinner, who practises it during the morning and the evening-twilights, is rid of all his sins. He

who practises it at noon, with his face turned towards the sun, is released from the five great sins and other smaller sins, will attain the religious merit of having studied all the Veda-s, will attain the highest type of liberation attainable, *viz.*, complete identity with Nārāyaṇa, (the Paramātmā), and will attain the highest state of identity with Nārāyaṇa, the illustrious consort of Mahā-lakṣmī, (by becoming the Brahman alone), He, who knows thus, will likewise attain the said fruit. —Thus the Upaniṣad.

THE NR-ŚIMHA-TĀPINY-UPANIṢAD

[This Upaniṣad, which is the Twenty-seventh among the 108 Upaniṣad-s and forms part of the Atharva-veda, is made up of two parts, the Pūrva-tāpinī and the Uttara-tāpinī, respectively dealing with the range of realization of the determinate and the nondeterminate Brahman, in the form of a discourse between the gods and their leader and Guru, the four-faced Brahman. Commencing with an account of the genesis of the world, due to Prajā-pati's desire to create the A-vidyāṇḍa, the Pūrva-tāpinī expounds the Anuṣṭubh-mantra in praise of Nṛ-simha, as of the character of the phenomenal world, the Veda-s, and the Brahman ; its utility as the Tāraka to cross over death, sin and the ocean of worldly existence ; the identity between the four feet of the king of Mantra-s and the four parts of the Praṇava ; the import of the eleven words comprising the Mantra ; its Śakti and its Bija ; the Aṅga-s of the Mantra and their real form ; the thirty-two Pratyāṅga-mantra-s ; the Cakra-s of the Mantra commencing from the six-spoked one and ending with the Mahā-cakra ; and the attainment of the most exalted state of the Brahman by the practitioner of the Mantra. The Uttara-tāpinī deals with the initiation of the gods into the secret of

the identity of the Ātman with the Brahman, by their leader and Guru, Prajā-pati; the means to attain such realization; the four-fold character of the Brahman and the Ātman, as well as of the Visva, the Taijasa, and the Prājña; the illusory nature of the three states of waking, dreaming and sleeping; the four-fold character of the Turiya; the real nature of the Turiya-turiya; the procedure to be adopted by persons of middling and low qualifications for the realization of the Turya, by meditating on the four parts of the Praṇava and the king of Mantra-s and of the character of the Turiya; the dissolution of the entire phenomenal world in the Turya-turya; the attainment of the Turya-turya through meditating on the digitful Brahman; the identity of the Brahman, the Ātman, the king of Mantra-s and the Oṃkāra, dealt with as a whole and part by part; the vanquishing of the Asura-s by the gods through the Anuṣṭubh-mantra; the attainment of the realization of the Ātman by the immature and tainted votary, through the Anuṣṭubh-mantra and the Praṇava; renunciation as the means to the realization of the Brahman; the fourth Mātrā of the Turyoṃkāra of the character of the Oṃ, the Anujñātṛ, the Anujñāika-rasa and the A-vikalpa; the nondual character of the Ātman; Māyā as not being apart from the Brahman; the real form of Māyā and her brood of concomitants; the tripartite character of the Ātman; the difference between the Jīva and the Īśa; the penetration of the Ātman into all creatures at the time of the creation; the Brahman of the character of absolute existence; the entire phenomenal existence

of the character of the Ātman alone; the accomplishment of all things through the Ātman alone; the perception of the Ātman by the gods; demonstration of the nontrivial character of the Ātman; instruction as to the absence of all dual perception; realization of the real perception by the gods; declaration by the gods of the realization of the truth of the Ātman; imparting of instruction as to the identity of the Brahman with the Ātman; the denial of all differentiation, that is the concomitant of ignorance; confirmation of the experience by the gods of the nondual Ātman; and the final repose in the Turya-turya as the Brahman alone.]

THE PŪRVA-TĀPINĪ

CHANTING THE PEACE-FORMULA

May we, the radiant ones, (that are worshippers of Nṛ-siṃha, seeking after the liberation of the form of Sā-yujya with him), hear with our ears the auspicious (Vedāntic texts, expounding the highest truth of Nṛ-siṃha and the means to be employed for its attainment). May we, that are engaged in the performance of Dhyāna-yajña (for the propitiation of Nṛ-siṃha), see with our (inner) senses the auspicious (forms, either digitful or digitless, of Nṛ-siṃha, the unseen power of our quest). May we, who are possessed of (internal) organs, (drawn away from their ordinary functions) and deeply absorbed (in praising Nṛ-siṃha) with (the Praṇava, the Sāvitrī and other) Aṅga-mantra-s and the

subtle ones, (such as the formula beginning with, "Who is verily Nṛ-siṃha" and the like), attain an existence (conducive to the meditation on Nṛ-siṃha, with a body free from disease and misery), of a duration prescribed by the God, (Nṛ-siṃha). May Indra, who is glorified in ancient sacred books (as the sovereign of the three worlds), vouchsafe unto us the blessing (of the form—"Do ye attain the Brahman through your minds with the one indivisible aspect). May the Omniscient Pūṣan, (the sun), vouchsafe unto us the blessing (of the form—"Do ye attain the continuous remembrance of Nṛ-siṃha"). May Tārṅśya, unhampered in his flight, vouchsafe unto us the blessing—(of the form—"May your minds get indivisibly dissolved in Nṛ-siṃha"). Om! Peace! Peace!! Peace!!!

THE DESIRE OF PRAJĀ-PATI, THE CAUSE OF THE CREATION OF THE WORLD

The reputed waters (of the great deluge), this (macrocosm of ignorance, with no distinct form and name), remained as water alone. Therein, the one illustrious Prajā-pati, (the seer of the mystic formula in praise of Nṛ-siṃha) came to be, in the lotus-leaf sprung out of the navel of Nārāyaṇa. In his mind there arose the desire, of this form, "Let me create this (macrocosm of ignorance, made up of infinite crores of macrocosms)". In consequence thereof, whatever that Puruṣa, (Prajā-pati), resolved upon in his mind, that he gave expression to in articulate speech.

Whatever he expressed in words, he carried out through bodily action. The self-same (fact) is expressed in the following R̥c, (hymn). Prior to the creation of the phenomenal world of ignorance, what was originally the seed of the mind, (the eternal entity of the Sat), that alone gave rise to desire in an increasing measure, (for there can be no mind apart from the Sat, which is the root-cause of all desire). (Desire, which is the closely-related cause of phenomenal existence, entirely ceases to exist ultimately, by being dissolved in the noumenal existence, the Brahman). Seers endowed with the power of clairvoyant vision, realize, through their deep reflection, the gratification of all desires closely related to phenomenal existence in the noumenal Brahman established in their heart. Whatever desire, (in the form of objects of pleasure, such as wealth, and the like), springs up (in the heart), that draws the man of desire towards it. He, who knows thus, attains the state of Prajā-pati alone, who, by developing the desire for creation of the world, successfully accomplished it.

(1)

ALL THE WORLDS, GENERATED OUT OF THE

ĀNUṢṬUBHA-FORMULA

He, (the Prajā-pati), underwent a severe penance. After undergoing the penance, he saw the Ānuṣṭubha-formula of Nṛsiṃha, the king of all mystic formulas, in the manner described in the sequel. It is with the help of that formula, that he created all whatever, that has been created. Hence, all whatever,

that has been created by him is said to be the product of the Anuṣṭubh-formula. From the Anuṣṭubh verily have all beings had their origin. What have been generated therefrom derive their sustenance only from the Anuṣṭubh. They all go in the direction of the Anuṣṭubh and have their dissolution therein. By way of exposition of that (Anuṣṭubh), the following Ṛc occurs: The Anuṣṭubh is the foremost among metres made up of sounds. The Anuṣṭubh is the topmost among metres made up of sounds. Articulate speech made up of sounds is the Anuṣṭubh. All beings go through their course of worldly existence only through speech. Similarly, they take their rise only through speech expressed in the form of desire. (For the reason that the Anuṣṭubh takes the form of articulate speech), that stands supreme among all metres, that which is known as the Anuṣṭubh. (2)

THE FOUR FEET OF THE KING OF FORMULAS

One should know the first foot (of eight syllables) of the Sāman-(formula) to be the earth, (the repository of all treasures), with all the (seven) oceans (of salt, milk etc.), the mountains, (countless in number, such as the Meru, the Hima-vat and the like) and the seven islands, (such as the Jambū and the like). One should know the second foot (of eight syllables) of the Sāman to be the region of mid-ether inhabited by multitudes of Yakṣa-s, (the followers of Kubera), Gandharva-s, (the musicians of the gods) and Apsaras-s, (the celestial

courtezans). One should know the third foot of the Sāman as the celestial region, inhabited by the (eight) Vasu-s, the (eleven) Rudra-s, the (twelve) Āditya-s and all other gods. One should know the fourth foot of that Sāman to be the real form of the Brahman, that is devoid of passion and is of the character of the bliss of the ether of the heart. He, who knows thus, attains immortality, (through the four kinds of liberation, Sālokya and others). The four Veda-s, Ṛc, Yajus, Sāman and Atharvaṇ, with their six subdivisions, (S'ikṣā, Vyākaraṇa, Chandas, etc.,) and their one thousand one hundred and eighty branches, form the four feet (of the formula). (3, 4)

QUERY REGARDING THE SEER, THE METRE, THE DEITY AND THE LIKE

What is the form of meditation to be adopted for the formula, what the deity presiding over it, what are the Aṅga-s, (Mantra-s that have to be muttered for performing the Aṅga-nyāsa-s), what their respective presiding deities, what the metre and who the seer of this formula? (Thus interrogated all the Deva-s, turning to Brahman). (5)

FRUIT OF PRACTISING THE VIDYĀ MADE UP OF THE FEET AND THE DIVISIONS

Prajā-pati replied unto them thus: He, who, intent on the practice of this king of formulas, knows the

first foot, (*viz.*, "Ghṛṇiḥ") of the eight-syllabled formula of Savitr, (the sun), with the Śrī-bīja "Śrīm," placed before it, (*i.e.*, "Śrīm Ghṛṇiḥ"), (as detailed in the fourth Upaniṣad in the sequel), as a division of this king of formulas, he will be anointed king verily by that Śrī alone, (and rendered opulent by gifts, such as elephants, horses, gold, wealth of all kinds, plenty of corn and the like). All the four Veda-s have the Praṇava placed as their foremost part. He, who knows that such Praṇava is a portion of this Sāman, (this king of formulas), conquers all the three worlds, (Bhūr, Bhuvas, and Suvas). He who knows the twenty-four-syllabled Mahā-lakṣmī-Yajus, (as detailed in the fourth Upaniṣad in the sequel), as a portion of this Sāman, he is endowed with long life, glory, splendour, wisdom and affluence, and becomes the sovereign of the world. Hence, one should know this Sāman of (thirty-two syllables), along with its Aṅga-s, (parts). He, who knows that, attains immortality also, (in addition to the aforesaid fruits). (6)

DISQUALIFICATION OF WOMEN AND S'ŪDRA-S IN RELATION TO THE SĀMA-VIDYĀ AND ITS PARTS

This Vidyā, composed of the Sāvitrī, the Praṇava and the Yajur-Lakṣmī-mantra-s, wise men are not disposed to impart unto women and S'ūdra-s. One should know, that the thirty-two syllabled Sāman should not be imparted as aforesaid. He, who knows that, attains immortality as well. Should, however, a woman or a S'ūdra come

to know, by some means or other, this Vidyā composed of the Sāvitrī, the Praṇava and the Yajur-Lakṣmī, she or he dies and goes downward, (simultaneously with such surreptitious knowledge). Hence, (the good preceptor) does not, at any time, impart (the Vidyā unto such disqualified ones). Should he however do so, then this preceptor (of the disqualified woman or Sūdra), for that very reason, falls into disrepute, succumbs to disease or other mishap and on dying, goes down (reaching the womb of a pig and the like, or attains the state of an inanimate object). (7)

MEDITATION ON THE SĀMAN AS OF THE FORM OF THE WORLD, THE VEDA-S, BRAHMAN AND THE LIKE

The reputed Prajā-pati then spoke as follows: Verily the fire, (Indra and other) celestials, all this, that we see around us, constituting the various worlds, all these beings, the vital airs (with the five-fold functions), the ten organs of perception and action, the animal kingdom, (comprising the wild and the domesticated ones), food, (consumed by terrestrial beings), and nectar (enjoyed by the celestials), the Samrāt, (the manifestation of the Prājñātman, palpable sentience, during sleep, when all distinct mental functions are in a state of suspended animation), the Svarāt, (the manifestation of the Taijśātman, during dreams, independent of any external influence), and the Virāt, (the manifestation of the Viśvātman, during the waking state, due to the action and reaction of causes and effects upon each

other), all these, which form the bases of worldly existence, one should know, as the first quarter of that Sāman. One should know the sun of the form of the four Veda-s, Ṛg, Yajus, Sāman and Atharvan, the golden Puruṣa in the interior of the rising sun, as the second quarter of that Sāman. Him, who is the lord of all herbs, the supreme ruler of the stars, the Moon, one should know as the third quarter of that Sāman. One should know (that Nṛsiṃha devoid of attributes, the nondeterminate Brahman), who alone is Brahman, (the creator), who is Śiva, (the destroyer), who is Hari, (the sustainer), who is Indra, (the lord of the three worlds), who alone is the imperishable, the highest Svarāt, (the self-luminous, that shines with his own radiance, unlike the Viśva, the Taijasa and the Prājña), as the fourth quarter, (the Turya-traya). (8)

EXTRACTION OF THE SĀMAN OF SEVEN SVARA-S

“Ugraṃ,” the first quarter of the first metric foot (of the Nṛsiṃhānuṣṭubh-mantra), “Jvalan”, the first quarter of the second foot, “Nṛsiṃ”, the first quarter of the third foot, and “Mṛtyu”, the first quarter of the fourth foot, these one should know as the Sāman, (of the seven Svара-s). He, who knows it, (simultaneously with such knowledge), attains immortality as well. Hence, one should not impart this Sāman, unto any person whatsoever he pleases, irrespective of his eligibility. Should he at all desire to bestow it, he should do so only on his son sincerely seeking initiation into

it, or on a disciple with a similar qualification. So said Prajāpati (unto the gods). (9)

CITATION OF THE KṢĪRODĀRṆAVA-SĀMAN

One should know the Man-lion deity, reclining in the Yoga-posture, on the bed formed by the body of Ādiśeṣa the great serpent, in the middle of Kṣīra-sāgara (lit. the ocean of milk) worthy of being meditated upon as the highest state by Yogin-s, as the Sāman of the highest state (recognized by tradition). He, who knows thus, (simultaneously with the dawning of such knowledge), attains immortality as well. (10)

RESULT OF THE KNOWLEDGE OF THE SECOND QUARTER OF EACH FOOT

To know the Sāman one should know these: "Viram," the quarter with which the first-half of the first foot ends, "Taṃsa," the quarter with which the first-half of the second foot ends, "Haṃbhī," the quarter with which the first-half of the third foot ends, and "Mṛtyum," the quarter with which the first-half of the fourth foot ends. He, who knows thus, attains immortality, (simultaneously with such knowledge). Hence, he who knows this Sāman as the means of attaining the highest state, from the mouth of some Ācārya or duly qualified preceptor (but not by any other means), that seeker after liberation, is liberated from worldly existence, even in his embodied state, (simultaneously with the attainment of such knowledge from

the preceptor) and causes others also to be liberated, (by advising them to adopt the same course). Through the japa (repetition) of the same Sāman, he directly visualizes the Paramātman, even while awake. Hence, in his case, this alone is the chief course to be adopted for the attainment of the highest state, in this Kali-age. It is not so in the case of others, (who are indifferent towards the attainment of this king of Sāman-s). Hence, one should know this Sāman along with its parts. He, who knows this, attains immortality, (the very moment he realizes the Sāman as his chief prop for the direct visualization of the Paramātman in the waking state, even in this incarnation). (11)

RESULT OF THE REALIZATION OF NṚSIMHA, WORTHY OF BEING PRAISED WITH THE HYMNS OF THE YAJUR-VEDA

Rtam, (the certain offspring of Sacrifice) satyam, (the truth that stands unaffected by the three durations) Param, the highest state attainable, the Brahman that is unconditioned by time, place and substance, the Puruṣa with limbs such as arms and legs, and the form of Man-lion, (in the upper and lower parts respectively), with neck and eyes of a dark and yellow colour, with virile energy flowing upwards, with an abnormal number of eyes, (they being three in number), ever prone to add to the sum-total of the welfare of all beings, with palms, soles and tongue of a dark-red colour, the lord of Umā, the lord of all

the Jiva-s, wielding the Pināka-bow, (which in no way differs from the Sārṅga, he being of the Ātman of all the Gods), the immeasurably radiant one, the supreme lord of all the Vidyā-s, (Vedic and worldly), the supreme director of all beings, the creator and the protector of all, (in the character of the Ātman immanent in and sustaining all beings), the suzerain-lord of Brahman and the other gods, (exercising full and free sway over the functions of creation, sustenance and destruction), He who is verily Nṛsiṃha, thus described by the hymns of the Yajur-veda, Him one should know as the supreme lord of the form of this Sāman. He, who knows thus, (simultaneously with such knowledge), attains immortality also. (12)

RESULT OF THE KNOWLEDGE OF THE THIRD QUARTER OF EACH OF THE FOUR FEET OF THE SĀMAN

“Mahā,” the third quarter, which is the same as the first part of the second half of the first foot, “Rvato,” the third quarter of the second foot, “Ṣaṇam,” the third quarter of the third foot, and “Namā,” the third quarter of the last foot, one should know these as the Sāman. He, who knows thus, (simultaneously with such knowledge) attains immortality. Hence, this Sāman is the transcendent Brahman, that is infinite existence, pure sentience and unsurpassed bliss. He, who knows thus, becomes immortal, even in this existence. Hence, one should know this Sāman, along

with its parts. He, who knows thus, attains immortality also (simultaneously with such knowledge). (13)

THE GREATNESS OF THIS SĀMAN, THE KING OF ALL MANTRA-S

The creators of the world, (such as the four-faced Brahman and others), verily created the world, (in accord with their own individual judgment), only with the aid of this Sāman. The world, which these creators created by this Sāman, (in the abundance of the knowledge of the Vis'va, which they possess), that world was brought into being only after the knowledge of this Sāman was acquired by them. Only through the knowledge of this Sāman do these (creators) attain identity of place, identity of form and identity of substance with the Brahman. Hence, one should master this Sāman with all its parts. He, who knows thus, (simultaneously with such knowledge) attains immortality also. (14)

THE LAST TWO SVARA-S OF THE FOUR FEET AND THE FRUIT OF THE KNOWLEDGE THEREOF

"Viṣṇuṃ," the last quarter (of two Svара-s) of the first foot, "Mukhaṃ," the last quarter of the second foot, "Bhadraṃ," the last quarter of the third foot, and "Myahaṃ," the last quarter of the last foot, one should know these as the Sāman. He, who knows thus, (simultaneously with such knowledge) attains,

immortality also. He, who knows this Sāman abiding in the Ātman and the Brahman alone, this Ānuṣṭubha-mantra, in the manner he should know it, he, who knows thus, whether such person be male or female, (simultaneously with such knowledge), attains immortality. Should one be desirous of remaining in this worldly existence alone, this king of Mantra-s bestows unto him the plenitude of all fame, glory, intelligence and affluence. On reaching the last stage of his life in his worn-out body, should he die anywhere, God Nṛsiṃha, the boat-like Paramātmā, imparts unto him the Para-brahma-mantra of the Praṇava, (at the topmost part of the resonance of which is the Turya-turya) through the imparting of which the seeker becomes a Jīvan-mukta at first and attains immortality also (of the form of Videha-mukti ultimately). (15)

THE GREATNESS OF THE VIDYĀ

For the reason that this Sāman ultimately bestows knowledge unto those devoid of it, therefore, should one repeat this (Svara) occurring in the middle of the Sāman, (ever keeping it in his mind as the boat wherewith to cross the ocean of worldly existence, or as the Praṇava, in accordance with tradition). Hence, this Sāman, along with its Aṅga-s, (parts), is the Prajāpati; hence, this Sāman alone, with its Aṅga-s, (parts,) is the Prajā-pati—Thus the great Upaniṣad. He, who knows this great Upaniṣad, being

duly initiated thereinto, becomes Mahā-viṣṇu—becomes Mahāviṣṇu. (16)

UPANIṢAD II

POTENCY OF NṚSIMHA MANTRA-RAJA, KING OF MANTRAS, IN THE MATTER OF CROSSING THE OCEAN OF WORLDLY EXISTENCE

Once upon a time, the gods were mightily afraid of being rendered mortal (through their deadly ignorance of the Ātman), of being rendered unhappy through their sins, and of swirling in worldly existence, (like an endless chain of buckets rotating in a water-lift attached to a well), and approached Prajā-pati (in the prescribed manner, to seek redress at his hands). He bestowed on them this king of mystic formulas, the Ānuṣṭubha relating to Nṛsimha, (by initiating them thereinto). With its help they conquered death, got over their sinful proclivities and overcame the baneful influences of worldly existence. Hence, whosoever is afflicted with the fear of death, the agonies resulting from sinful actions and the danger of endless births and deaths, incidental to swirling in worldly existence, that seeker should, like the hordes of gods, receive this king of mystic formulas, the Ānuṣṭubha, from the mouth of his Guru—by seeking his grace and being duly initiated by him thereinto. Thereby the seeker conquers death, overcomes sin by keeping clear of it, and crosses over the ocean of worldly existence. (1)

IDENTITY OF THE FOUR QUARTERS OF THE
 PRAṆAVA WITH THE FOUR QUARTERS
 OF THE SĀMAN

The Praṇava being the essential part of all mystic formulas, it pervades the entire Sāman, establishing its thorough identity with it. Hence that which is the first Mātrā, (measure), of this Praṇava, the earth, the letter "A," which is the R̥g Veda (in its collective aspect), (having been extracted) with R̥ks of a metrical character as its constituents, has Brahman, (the four-faced,) as its presiding deity, as well as the eight Vasu-s, is of the Gāyat-trī metre and represents the Gārhapatya-(domestic sacred) fire, is identical with the first quarter of the Sāman. The second Mātrā, (measure), of the Praṇava is the ethereal sky, is the letter "U," the Yajur Veda (in its collective aspect) constituted of Yajus (of a non-metrical character), has Viṣṇu as its presiding deity as well as the eleven Rudra-s, is of the Triṣṭubh metre and represents the Dakṣiṇa-fire, and is identical with the second quarter of the Sāman. The third Mātrā, (measure), of the Praṇava is the celestial region, is the letter "M," the Sāma-veda (in its collective aspect), (constituted of Sāman-s of a musical character), has Rudra as its presiding deity as well as the twelve Āditya-s, is of the Jagatī metre and represents the Āhavanīya-fire, and is identical with the third quarter of the Sāman. That which is the Ardha-mātrā at the end of the Praṇava, (which cannot be distinctly uttered), is the lunar world, is the Omkāra, the

Atharva-Veda (in its collective aspect), being made up of the Athar-van-hymns, representing Rudra of the fire of the great deluge, and the forty-nine Marut-s presiding over the various kinds of fires, is of the ten-lettered Virāṭ-metre, the Ekarṣi fire, (Atharvaṇa); this radiant Ardha-mātrā, (the nasal), is said to be the fourth quarter of the Sāman, (mentioned in the first Upaniṣad portion). (2)

THE ANUṢṬUBH CHARACTER OF THE SĀMAN

The first foot of the Sāman is made of eight syllables. The next three feet are also made of eight syllables each. Thus are obtained thirty-two syllables in all. The Anuṣṭubh is of thirty-two syllables. From the Anuṣṭubh have all this, that we see around us, been created. (3)

THE FIVE PARTS OF THE SĀMAN

Of that (Sāman) there are five divisions. The four quarters form four parts. Along with the Praṇava, the entire formula is made of five parts. *Salutation* unto (the innermost import manifested in) the heart (of all beings). *Svāhā* ! I make the sacrificial offering of the form of the ignorance of the Ātman unto the crest, (the highest Turya-quarter of all beings, the fire which is capable of consuming the ignorance of the Ātman and turning it to ashes). *Vaṣaṭ* unto the flaming radiance (of the form of Nṛsiṃha, the Paramātmā, which may my inner-senses attain through

identity). *Hum* unto the mail-armour (*viz.*, Nṛsiṃha, who always affords protection unto his devotees, even as a mail-armour does and drives away the hosts of their enemies with his Hum-kāra). *Phaṭ* unto the missile (of Nṛsiṃha, who, with the missile of his irresistible command, his unaffected anger and unimpeded serenity, drives away the enemies of his devotees unto their destruction). Thus are related (in order) these five parts (relating to the heart and other Aṅga-s) on to the afore-said five divisions (of the Sāman), each to each, the first part, *viz.*, Namaḥ, with the first quarter of the Anuṣṭubh, the second with the second, the third with the third, the fourth with the fourth, and the fifth with the fifth, (the Praṇava), respectively. When thus joined together they verily form these worlds, Bhūr and the like, which are the spheres of enjoyment. Thus are the five parts related (with the four quarters and the Praṇava). (4)

RULE RELATING TO THE PLACING OF THE PRAṆAVA BOTH BEFORE AND AFTER EVERY SYLLABLE

This syllable, “Om,” (which designates the Brahman and is capable of being realized in the form of varied experiences), this is verily all, (that is sentience and non-sentience). Hence should it be placed both before and after every syllable (of this Sāman, the king of mystic formulas), thus resulting in the thirty-two syllables of the Mantra having thirty-two Omkāra-s before and thirty-two Omkāra-s after each

syllable, sixty-four in all. Such juxtaposition of the Oṃkāra-s with the syllables (of the Sāmaṃ), expositors of the Brahman recommend. (5)

THE JUXTAPOSITION OF SYLLABLES, WORD BY WORD, IN THE KING OF, MANTRAS

One should verily know the word, “Ugraṃ,” as occupying the first place (in the Sāman). He, who knows thus, attains immortality as well. He should know the word, “Vīraṃ,” as occupying the second place; the word, “Mahā-viṣṇuṃ,” the third place; the word, “Jvalantaṃ,” the fourth place; the word, “Sarvato-mukhaṃ,” the fifth place; the word, “Nṛsiṃhaṃ” the sixth place; the word, “Bhīṣaṇaṃ,” the seventh place; the word, “Bhadraṃ,” the eighth place; the word, “Mṛtyu-mṛtyuṃ,” the ninth place; the word “Namāmi” the tenth place; and the word, “Ahaṃ” the eleventh place. He, who knows thus, attains immortality as well. (6)

THE ANUṢṬUBH NATURE OF THE MANTRARAJA, KING OF MANTRAS

This king of mantras of eleven words goes to make the celebrated Anuṣṭubh. Through the Anuṣṭubh has all this been generated. Through the Anuṣṭubh, is all this withdrawn (at the time of the deluge). Hence, one should know all this to be the Anuṣṭubh. He, who knows thus, attains immortality as well. (7)

THE IMPORT OF THE FIRST WORD, "UGRAṂ"

The gods asked Prajā-pati as follows: "Now, wherefore is he spoken of as "Ugraṁ" (in the Sāman)?" Prajā-pati replied unto them thus: "For the reason that out of His own potent influence, the Lord Nṛsiṃha extolled by the mantra attracts upwards and regenerates all the worlds, all the gods, all the Ātman-s, and all the orders of creation, perpetually creates them, sustains them, casts them off, and causes them to thrive in all the worlds, recognizes them (in proportion to their devotion towards him) and finally draws them unto himself, as and when they become thoroughly identical with him. ("O ye men of the world!) Do ye praise the Lord, conceiving him to be your own Ātman, Him, of whom ye have heard (from the mouths of your Guru), as established firmly in the fountain of your hearts, Him, who is ever in the prime of life, the Puruṣa, that is apparently an animal, but really not so, who is of a fierce aspect, (because of his terrific teeth and of his indulging in the death-dance of Hiraṇyakas'ipu and other demons—) incarnate, as it were, to destroy the hordes of his adversaries and even the worlds, at the time of the great deluge, formidable, (eclipsing all but his own self), full of grace (towards all beings), aged (because of his existence from beginningless time). Praise him with the words, "Salutation unto thee. O Great Lion! While I am engaged in singing thy glories, let not any other thing shine on me. May everything apart from thee flee

from me in all directions. May thy retinue of horses, elephants, chariots and foot destroy everything that would not conduce to my paying homage unto thee and protect everything that would help me in that direction." Hence has he been spoken of as "Ugraṃ," (in the Sāman). (8)

THE IMPORT OF THE WORD, "VĪRAṂ"

(Query): "Now, wherefore is he spoken of as 'Vīraṃ'?" (Answer): For the reason that, through his own potent influence, the Lord Nṛsiṃha extolled by the mantra pleases, in the character of the Antar-yāmin and the like, all the worlds, all the gods, all the Ātman-s and all the orders of creation perpetually and causes mutual affection among them, creates them, sustains them, and causes them to thrive in all the worlds. For the reason that (this Nṛsiṃha) is the prime cause of the various pleasing events and phenomena, is proficient in all kinds of action, commands the requisite skill and is possessed of the most serviceable physical mental and other features, for that reason he becomes worthy of bestowing benedictions even on the gods. Hence is he spoken of as "Vīraṃ," (in the Sāman). (9)

THE IMPORT OF THE WORD, "MAHĀ-VIṢṆUṂ"

(Query): "Now, whence is he spoken of as 'Mahā-viṣṇuṃ'?" (Answer): For the reason that, through his own potency, the Lord, Nṛsiṃha extolled by the

mantra pervades everywhere, all the gods, all the Ātman-s, and all the orders of creation and causes them all to be pervaded perpetually, even as oil permeates a piece of flesh, causes it to be permeated, at the bottom, right through its texture, upwards, downwards, transversely and vertically, and saturating it completely, is itself engulfed in it. That Paramātmān, whence there is none other originating apart from himself, that Paramesvara, (the omnipotent overlord), that has entered into the composition of the universe and the fourteen worlds constituting it, (in the form of the Visva, the Virāt, the Oṭṛ, and the like), that Prajāpati, who, through His issue, (Sanat-Kumāra, Nārada and others), came to perceive that the phenomenal world apart from himself is nought, created the three luminous principles, (the sun, the moon and fire), as well as the sixteen digits, (commencing with the Prāṇa, vital energy, and ending with Nāman, name). Hence is he spoken of as "Mahā-viṣṇuṃ." (10)

THE IMPORT OF THE WORD, "JVALANTAM"

(Query): "Now, whence is he known as 'Jvalantam'?" (Answer): For the reason that, through his own potency, the Lord Nṛsiṃha extolled by the mantra reveals (with the brilliance of the Paramātmān not differentiated from the brilliance of one's own innermost Ātman) the true character of all the worlds, all the gods, all the Ātman-s and all the orders of creation, induces them to adopt the right course of conduct and

avoid the vicious one, (by abiding in the core of their hearts as the Antar-yāmin), kindles the fire of his righteous indignation for consuming Hiraṇya-kasipu and other enemies of the gods, and causes the fuel of ignorance and its concomitants to be burnt up by all knowers of the Brahman. Savitr, that causes the phenomenal world to sprout forth and quicken into life, manifesting himself with a resplendent form, revealing with his own splendour the true character of things apart from himself, and shining self-luminous, irrespective of his relation with things apart from himself, flaming in the form of the fire of the Mūlādhāra, causing other such fires to glow, himself remaining as a Yogin, and burning up the sins of his devotees, burning up intensely, burning up well and without leaving a residue, the effulgent radiance that causes all radiance, that is all-loveliness, causes all loveliness, and bestows auspiciousness par excellence, That alone prevails. Hence is he known as "Jvalantaṃ." (11)

THE IMPORT OF THE WORD, "SARVATO-MUKHAṂ"

(Query): "Now wherefore is he spoken of as 'Sarvato-mukhaṃ'?" (Answer): For the reason that, all the worlds, all the Devas (Gods), all Ātmans, all order of creation are comprehended by the Lord by his own power as Virāṭ-puruṣa and even without the instrumentality of the special senses. Without eyes he sees everything and everywhere; without ears he hears everything and everywhere; without feet he moves

everywhere ; without hands, He apprehends everything ; without *antāḥkāraṇa* He knows all and remains omnipresent and omniscient. He, the one who, in his own primary nature, has been in existence long before beginningless time, from whom emerged Viṣṇu, the sustainer of the universe, in whom alone the universe exclusively attains its repose (along with Viṣṇu and others) at the time of involution, unto that Paramātmān with his face everywhere in all directions I make salutation. Hence is the description, "Sarvato-mukhaṃ." (12)

THE IMPORT OF THE WORD, "NṚSIṂHAṂ"

(Query): "Now, wherefore is he spoken of as 'Nṛsiṃhaṃ'?" (Answer): For the reason that, of all beings, Nṛ or Na—the Puruṣa—is the most powerful and excellent among the higher orders of creation, and Siṃha the lion is the most powerful and excellent among the lower orders, and for the reason that the Lord is of the character of both creations, Nṛsiṃha became the transcendent Īśvara of this imperishable form, for the welfare of all the worlds. The Upāsaka extols him as the all-pervading Viṣṇu, for removal of the ignorance, as the Puruṣa of terrific aspect (to those that are not his true devotees), as the one who, in His three strides, encompasses the entire universe including the fourteen worlds, which find in him their resting place during Pralaya. Hence has he been described as "Nṛsiṃhaṃ." (13)

THE IMPORT OF THE WORD, "BHĪṢAṆAM"

(Query): "Now, wherefore is he spoken of as 'Bhīṣaṇam'?" (Answer): For the reason that, at the sight of his terror-striking form, all the worlds, all the gods, and all the orders of creation run away from fear, while He himself experiences no fear from any source whatsoever. Fearing Him the Wind blows; fearing Him the Sun rises; fearing Him, Agni, Indra and Yama as the fifth, carry out their ordained duties. Hence has he been described as "Bhīṣaṇam."

(14)

THE IMPORT OF THE WORD "BHADRAM"

(Query): "Now, wherefore is he described as 'Bhadram'?" (Auspicious) (Answer): For the reason that the Lord Nṛsiṃha, having himself become Bhadram (of divinely auspicious form unto Prahlāda and other true devotees of his) always bestows the highest auspiciousness (on the faithful). Nṛsiṃha is the effulgent radiance, causes all effulgent radiance, is all-loveliness, causes all loveliness and bestows auspiciousness par excellence. May we, the radiant worshippers of the Lord Nṛsiṃha, seeking liberation of the form of complete identity with Him hear with our own ears the auspicious Vedāntic texts expounding the highest truth relating to Him. May we, that are engaged for ever in the Dhyāna-yajña, (for propitiating Him), perceive with our own (inner) senses the auspicious forms of the Lord, eagerly sought after by us. May we, that

possess (internal) organs, that are drawn away from their usual functions and deeply absorbed in praising the Lord Nṛsiṁha with our bodies and limbs in a hale and sound state, attain an existence conducive to the meditation on Nṛsiṁha, for a duration prescribed by the god, (Nṛsiṁha). Hence has he been described as “Bhadraṃ.” (15)

THE IMPORT OF THE WORD “MRṬYU-MRṬYUM”

(Query): “Now, wherefore has he been described as ‘Mrṭyu-mrṭyūṃ’?” (Answer): For the reason that through His own potent influence, the Lord Nṛsiṁha by the very remembrance of Him by his ardent devotees, (such as Prahlāda, Mārkaṇḍa and others), destroys the god of death and his lieutenants, (who respectively cause death of the natural kind at an advanced old age, and sudden death, through accidents, diseases, or other artificial means, of all mortals). He, the reputed Lord, Nṛsiṁha, (the dealer of death unto Death), who bestows his own self unto his true devotees, (by conferring on them the liberation of Sāyujya, (through identity with him)); who bestows strength unto his devotees, in proportion to the strength of their devotion unto him; whose real form the entire multitudes of gods unceasingly worship with true devotion; whose benediction of the form of clearness of vision, the gods lead by Indra value highly; and who bestows on his worshippers the nectar-like immortality of Videha-mukti, which is as it were an inevitable

appanage, such as his shadow. Unto this one reality, non-differentiated from the inner-most Ātman, the absolute, self-manifest radiance, the Paramātmān, we shall bestow the god of death as the fittest sacrificial offering. Hence has he been described as “ Mṛtyu-mṛtyuṃ.” (16)

THE IMPORT OF THE WORD, “NAMĀMI ”

(Query): “ Now, wherefore has he been described as ‘ Namāmi ’ ? ” (Answer): For the reason that all the gods, as well as the knowers of the Brahman, that seek after liberation, offer salutation unto Him, (after duly conceiving of the inner-most Ātman and the Paramātmān as identical with each other). In that, which the four-faced Brahman, the lord of the Veda-s, authoritatively acclaims (and worships) as the Vedic hymn known as the Ukthya, (forming part of the Vedic sacrifice accompanied by praise), therein have Indra (the sovereign of the three worlds, who presides over strength), the Sun (that bestows his benedictions on all alike), Varuṇa, (the lord of the waters), Aryaman, (that presides over the fruits of sacrificial observances) and other gods, such as Agni and others, built their nests, (as birds would, in a big tree). Hence, has He been described as ‘ Namāmi.’ (17)

THE IMPORT OF THE WORD “ AHAM ”

(Query): “ Now, wherefore has He been described as ‘ Aham ’ ? ” (Answer): For the reason that is mentioned

in the following hymn: I am the first-born, (the Hiranya-garbha, that originated from the non-distinct, non-differentiated Brahman, existing from beginningless time, long before worldly existence came to be), long before rules relating to ceremonial observances came to be settled. I am the navel, (the prime cause), of the immortality, (liberation from bondage), of the gods (the senses and the intellect in their natural state, even before they acquire the knowledge of the Brahman). That practitioner, who bestows me (of the form of the king of hymns, handed down to posterity traditionally from father to son), unto his truly devoted son or disciple, and not to an ineligible person, verily saves me from falling into wrong hands. I, the Lord, Nṛsiṃha, who has his face turned in all directions and has assumed the form of the king of hymns, am the pabulum on which all beings subsist. Him, who abuses this king of hymns, the mainstay of all beings, (by pseudo-practices and wrong bestowals on undesirables), and is a mere consumer of food, (without the inner urge for the attainment of the highest state of the Brahman), I consume, by causing delusion in his pseudo-austerities, practised with a view to deceive the world at large. I, (who am of the form of the radiance of the thirty-two syllables of the hymn, commencing from 'Ugram,' and ending with 'Aham,') shall positively overcome by destruction the universe with all the worlds constituting it, in any case, at the time of the deluge, (for the reason that I am the destroyer of death of the form of delusion about the

existence of things apart from the Brahman, such as the phenomenal world and the like). He, who knows the thirty-two-syllabled hymn of eleven words, in the manner explained above, becomes identical with the Brahman, described by those words."—Thus the Upaniṣad. (18)

UPANIṢAD III

SEEKING THE KNOWLEDGE OF THE S'AKTI, BĪJA AND THE LIKE OF THE KING OF HYMNS

The gods then spoke unto the four-faced Brahman thus : " O Lord, pray relate unto us the S'akti, (potency), and the Bīja, (seed-syllable), of this king of hymns, the Anuṣṭubh in praise of lord Nṛsiṃha." (1)

EXPOSITION RELATING TO THE REAL FORM OF THE POTENCY OF THE HYMN

Prajā-pati replied unto them thus : " This Māyā, (that is really non-existent, when looked at from the point of view of the highest truth, but which is apparently real from the point of view of the ignorant with a deluded vision), is really the power of the Lord Nṛsiṃha, that creates all this, sustains all this, and destroys all this, that we see around us. Hence, one should know that this Māyā is the power of the Lord, leading to the achievement of the four ends and aims of human existence, *viz.*, right conduct, affluence, the attainment of one's heart's desires, and liberation. He who knows this

Māyā, as the power, which is really non-existent apart from the Brahman, crosses the ocean of sins, crosses the ocean of mortality and crosses the ocean of worldly existence. Passing through various grades ranging between the highest and the lowest, he attains immortality as well as prosperity. Expositors of the Brahman enter into a thorough investigation into the Hrasva, (short), Dīrgha, (long), and Pluta, (prolated), character (of the term Nṛsiṃha, as to whether the vowels thereof are short, as they are seen to be, or long, when subject to the influence of Māyā, or prolated, because of their being of the character of Sāman-s, and contain one, two, or three Mātra-s). Should the vowel be short, it burns up all sins and the practitioner attains immortality. Should it be long, he attains the height of prosperity, as well as immortality. Should it be prolated, he becomes a man of gnosis and attains immortality. This is further amplified by what has been said by the seer about the form of the hymn thus : May the Lord Nṛsiṃha of the form of the king of hymns, protect the syllable " Īṃ," the Bija of Māyā, (in muttering the hymn) ; may He, (the Lord, Nṛsiṃha), the illustrious All-Ātman, who is reputed to be devoid of " Īṃ " (Māyā), when assuming the form of a hymn with the " Īṃ," protect all beings created out of a portion of his own Māyā. I completely surrender myself unto that Vidyā spoken of as Indrasenā, by Brahma-vadins seeking refuge thereunder for attaining longevity even in this body—that Vidyā, (hymn), with form, with its origin from the Brahman and is made up of S'rī, (the bestower of wealth, corn and

the like), Lakṣmī (the bestower of the plenitude of power, through the four-fold divisions of the army, *viz.*, elephant, horse, chariot and foot-soldiers), Aupalā, (the daughter of Himavat), Ambikā, (Bhavānī, the spouse of Śiva). Go, (Sarasvatī, the goddess of learning) and Sāvitrī, making up the sixth. (2-4)

EXPOSITION OF THE REAL FORM OF THE BĪJA

This Ether, the supreme being, is verily the final resort of all ; all the orders of creation, animate and inanimate, the elements, ether and others and their variants, have had their origin from this Ether alone, All, that derive their existence from ether alone, flourish therein, attain the self-same ether as their last resort and enter into its composition from all sides round, attaining identity therewith. Hence one should know ether as the seed (of the universe). The self-same is further amplified by the seer thus in the hymn: The Haṃsa, (the innermost Ātman, non-differentiated from the Paramātman), has his seat in the pure cavern of the heart ; in the character of the Vedic deity of the name of Vasu), he abides in the mid-ethereal regions ; as the Hotṛ, (the sacrificial priest), he has his seat in the platform situated amidst the three sacrificial fires ; as the guest, (worthy of hospitality even without reference to his clan or pedigree) he has his seat in the sacrificial hall ; he sits amidst men, amidst the best among gods ; he takes his seat on the inevitable fruits of austere rituals ; abides in the Dahara-ether of the heart ; is

generated out of water (assuming the form of the conch, the Makara-fish, tortoise and the like) ; takes his origin from cows (in the form of milk, curd, ghee and the like), springs out as the fruit of austere rituals, (in the form of happiness, misery and the like) ; takes his origin from mountains, (in the form of minerals and the like) ; is of the form of ("Om"), the first syllable pronounced at the beginning of a sacred hymn, this seed of the world, assuming the form of the seed of the king of hymns, the super-abundant form of the Brahman, one should know this ether as the seed. He, who know thus, becomes the ether of the Brahman alone. Thus the great Upaniṣad. (5,6)

UPANIṢAD IV

THE IMPARTING OF THE AṅGA-MANTRA-S

Then the gods asked Prajā-pati thus : " O Lord ! Pray impart unto us the Aṅga-mantra-s of the Ānuṣṭubha-king of hymns in praise of Nṛsimha." Prajā-pati replied unto them thus : " One should know, as its four Aṅga-mantra-s, the Praṇava, the Sāvitrī, the Yajur-Lakṣmī, and the Nṛsimha-Gāyat-trī. He, who knows thus, attains immortality as well. (1, 2)

THE PRAṆAVA OF THE CHARACTER OF THE BRAHMAN

This (Praṇava), the monosyllable Om ! is verily all this, that we see around us, comprised in the phenomenal world of names and forms, which is identical,

with the Brahman alone. Of this, that has been thus explained, a supplementary explanation is as follows : The past, the present, and the future, (all that has been, all that is present, and all that shall be), all this is the Omkāra alone. Whatever else is reputed to be other than these, transcending the three durations, even that is the Omkāra alone. All this is the Brahman. This (innermost) Ātman is the Brahman. This reputed Ātman (of the form of the Omkāra), is made up of four quarters, that could be distinctly made out. (3)

EXPOSITION OF THE FIRST QUARTER OF THE PRAṆAVA

The first quarter (of the Praṇava) is the Vais'vā-nara having the waking state as its basis, with its sentience (falling within the range of the organs of perception, such as the eye and the like) directed outwards, which is made up of the seven essential parts, (*viz.*, the celestial region, the sun, air, ether, water, earth and the Āhavanīya, fire), with the nineteen faces, (*viz.*, the five organs of perception, the five organs of action, the five vital airs and the four inner senses, as the channels through which it enjoys the experiences of the phenomenal world), and which is the enjoyer of experiences of a gross character. (4)

EXPOSITION OF THE SECOND QUARTER OF THE PRAṆAVA

The second quarter (of the Praṇava) is the Taijasa, having the dreaming state (arising out of the latent

impressions of the waking state) as its basis, with its sentience turned inwards (in the form of impressions), which is made up of the same seven essential parts, with the same nineteen faces, and which is the enjoyer of distinct and subtle experiences, in keeping with the impressions left on the subtle inner senses. (5)

EXPOSITION OF THE THIRD QUARTER OF THE PRAṆAVA

That is the sleeping state, wherein the sleeper does not feel the inner urge for the gratification of any desire, (for the enjoyment of wife, child, wealth, lands and the like, giving rise to virtuous or vicious conduct in life, due to the dormancy, during sleep, of the group of organs of perception and action), nor dream any dreams, (as a consequence of the unfolding of pure and impure latent impressions previously experienced during the waking state, as, during the sleeping state, the functioning of the inner as well as the outer senses is at a stand-still). The third quarter (of the Praṇava) is the Prājñā, the state of palpable sentience, (wherein the two forms of sentience, external and internal, are merged), having the state of sleeping as its basis, which alone is full of bliss, (unlike the Vis'va and the Taijasa states) which enjoys the bliss (arising out of the state of ignorance of the real nature of the Ātman), with the mind alone (characterized by myriads of transformations, while actively functioning), as its face, (channel of experiences flowing inwards and outwards). This (quarter) is the omnipotent Īśvara

this is omniscient, this is the Antar-yāmin, (inner director penetrating the innermost core of all), this is the root-cause of all, this alone is the source wherefrom all beings, animate and inanimate, originate and wherein all meet with their dissolution. (6)

EXPOSITION OF THE FOURTH QUARTER OF THE PRAṆAVA

They, (the knowers of the Brahman), opine that the fourth quarter (of the Praṇava) is that which is not sentient inwards, (owing to the absence of Vāsana-s), which is not sentient outwards, (owing to the absence of the phenomenal world), which is not sentient both ways, (either in the waking or the dreaming state), which is not sentient (owing to the absence of change), nor non-sentient (because of the absence of the cessation of perception), which is not palpable sentience, (owing to the cessation of perception through the inner senses), which is unseen, which is incapable of being discoursed upon, (as it is beyond the range of the mind and speech), which is incapable of being grasped, (as it is beyond the range of perception), which is undefinable, which is incomprehensible, which is unnameable, which is the essence of the apprehension of the one Ātman, which is the residuum left after the dissolution of the phenomenal world, and which is the tranquillized, auspicious sentience alone without a counterpart, (the Turya-turya). That is the Paramātmān, that should be actually realized by all seekers as their own Ātman. (7)

THE REAL FORM OF THE SĀVITRĪ-GĀYAT-TRĪ HYMN

Then, (after dealing with the Praṇava, which is the first part), the Sāvitṛī-Gāyat-trī, (the hymn having the sun as its presiding deity and is of the Gāyat-trī metre) which is mentioned in the Yajur-veda is to be expounded. By that Gāyat-trī has been pervaded the entire Universe. The two syllables, "Ghṛṇiḥ ;" the three syllables, "Sūr(i)yaḥ" thereafter; the three syllables, "Ādityaḥ" last of all; this is verily the eight-syllabled hymn of the Savitṛ, (the Sun), anointed (preceded) by the syllable "S'rīṃ." He, who knows thus, he is verily anointed (as the supreme lord of all), by S'rī (the goddess of wealth) alone. The self-same is expressed by the following hymn :—In the imperishable, transcendent ether of the Ṛc, hymn in praise of Savitṛ, the sun, with measured feet and made up of eight syllables, with the S'rī-bīja crowning it, all the Vis'vedeva-s, (the gods collectively) abide. The worshipper, that does not know this (hymn of eight syllables with the S'rī-bīja as its crown and in praise of the sun), what will he do with hymns in general, apart from this? The votaries (of this hymn, along with the S'rī-bīja, in praise of the Savitṛ), that know its real nature, have their hearts' desires fulfilled. He, who knows this hymn in praise of the Savitṛ, for him verily no purpose is served, either by the hymns of the Ṛg-veda, or of the Yajur-veda, or of the Sāma-veda, (as this hymn vouchsafes in advance all the fruits attainable through the knowledge of the three Veda-s). (8-10)

THE REAL FORM OF THE YAJUR-LAKṢMI-MANTRA

The Mahā-lakṣmī of the form of the Yajur-Gāyat-
trī, the celebrated twenty four-syllabled hymn (directly
addressed, as it were, to Mahā-lakṣmī) is of this
form : “ Om ! Bhūrlakṣmī-bhuvār-lakṣmīḥ S v a r -
lakṣmīḥ Kālakanthī, Tanno Mahā-lakṣmīḥ Pracodayāt.”
[Om ! May the goddess of grace presiding over the
terrestrial world, the goddess of plenty presiding over
the mid-ethereal world, the goddess of the bliss of
liberation presiding over the celestial world, may the
goddess having the Brahman of eternity enshrined in
her heart, may the great Mahā-lakṣmī, (the spouse of
the all-pervading Paramātmān, Viṣṇu), prompt us in
the direction of attaining the overlordship of the three
worlds, through Sāyujya with her lord ! ”]. This hymn,
significantly named as Gāyat-trī, (the protector of the
singer), is verily all this, (that it signifies as aforesaid)
and all this is of the character of the Gāyat-trī. Hence
he who knows this hymn of the Yajurveda in praise of
Mahālakṣmī attains the plenitude of prosperity. (11-12)

THE REAL FORM OF THE NṚSĪMHA-
GAYAT-TRĪ-MANTRA

“ Om ! Nṛsīmhāya Vidmaḥ, Vajranakhāya Dhi-
mahi, Tannaḥ, Sīmhaḥ Pracodayāt,” Om ! We direct our
knowledge-quest to the lord Nṛsīmha, we direct our
Meditations to Vajranakha, (the lord of the adamantine
claws, strong enough to cleave through the elephantine

skulls of human misery). May that reputed Lion energize us (unto the attainment of the final beautitude of identity with him). This is verily the reputed Nṛsiṃha-Gāyat-tri, which is the original source of the Devas as as well the Vēda-s. He who knows thus becomes possessed of the Original-Source (*i.e.*, attains identity with the Lord, Nṛsiṃha-Paramātmān). (13)

THE REAL FORM OF THE MANTRA-S PART BY PART

The Devas then asked Prajā-pati thus: "Now, praised by what Mantra-s is the Lord (Nṛsiṃha) pleased and reveals himself? Pray relate them unto us, O Bhagavan!" Thereupon Prajā-pati replied unto them thus: "Om! To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the four faced Brahmā and Bhūr-bhuvas-suvaḥ, salutation, salutation," (1). "Om! To Him Who is verily Nṛsiṃha, the Deva, the Bhagavān, also Viṣṇu and Bhūr-bhuvas-suvaḥ, salutation, salutation," (2). "Om! To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also Mahes'vara and Bhūr-bhuvas-suvaḥ, salutation, salutation," (3). "Om! To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the Puruṣa and Bhūr-bhuvas-suvaḥ, salutation, salutation." (4). "Om! who is verily Nṛsiṃha, the Deva, the Bhagavān, also the Īs'vara and, Bhūr-bhuvas-suvaḥ, salutation, salutation." (5). "Om! To Him who is verily Nṛsiṃha, the Deva, the Bhagavān also Śarasvatī and Bhūr-bhuvas-suvaḥ,

salutation, salutation." (6). "Om! To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also S'ri, and Bhūr-bhuvas-suvaḥ, salutation, salutation." (7). "Om! To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also Gauri and Bhūr-bhuvas-suvaḥ salutation, salutation" (8). "Om! To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also Prakṛti, and Bhūr-bhuvas-suvaḥ, salutation, salutation." (9). "Om! To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also Vidyā and Bhūr-bhuvas-suvaḥ, salutation, salutation." (10) "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the Omkāra and Bhūr-bhuvas-suvaḥ, salutation, salutation." (11). "Om, To him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the four-fold Ardha-mātrā and Bhūr-bhuvas-suvaḥ, salutation, salutation. (12). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the Veda-s, with Aṅgā-s, and S'ākhās, Itihāsā-s, and Bhūr-bhuvas-suvaḥ, salutation, salutation. (13). "Om, To Him who his verily Nṛsiṃha, the Deva, the Bhagavān, also the five-fold fires and Bhūr-bhuvas-suvaḥ, salutation, salutation." (14). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the seven Mahā Vyāhṛti-s and Bhūr-Bhuvas-suvaḥ salutation, salutation." (15). "Om, To Him who is verily Nṛsiṃha, the Deva the Bhagavān, also the guardians of the eight cardinal points, and Bhūr-bhuvas-suvaḥ salutation, salutation." (16). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the eight Vasu-s and Bhūr-bhuvas-suvaḥ, salutation, salutation." (17). "Om, To Him who is

verily Nṛsiṃha, the Deva, the Bhagavān, also the eleven Rudra-s and Bhūr-bhuvas-suvaḥ, salutation, salutation." (18). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the twelve Āditya-s and Bhūr-bhuvas-suvaḥ, salutation, salutation." (19). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the eight planets and Bhūr-bhuvas-suvaḥ, salutation, salutation." (20). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the five Mahābhutās and Bhūr-bhuvas-suvaḥ, salutation, salutation," (21). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also Kāla (time) and Bhūr-bhuvas-suvaḥ, salutation, salutation." (22). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the Manu (the Mantra), and Bhūr-bhuvas-suvaḥ, salutation, salutation." (23). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also Mṛtyu, (the god of death) and Bhūr-bhuvas-suvaḥ, salutation, salutation. (24). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also Yama, (the controller), and Bhūr-bhuvas-suvaḥ, salutation, salutation." (25). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān also Antaka (the final disposer) and Bhūr-bhuvas-suvaḥ, unto him verily salutation, salutation." (26). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān also the Prāṇa and Bhūr-bhuvas-suvaḥ, salutation, salutation." (27). "Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān also the Sūrya (Sun) and Bhūr-bhuvas-suvaḥ, salutation, salutation." (28). "Om, To Him who is verily

Nṛsiṃha, the Deva, the Bhagavān also Soma (the moon), and Bhūr-bhuvas-suvaḥ, salutation, salutation, (29).” “Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān, also the Virāṭ-puruṣa, and Bhūr-bhuvas-suvaḥ, salutation, salutation (30).” “Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān also the Jīva, and Bhūr-bhuvas-suvaḥ, salutation, salutation (31).” “Om, To Him who is verily Nṛsiṃha, the Deva, the Bhagavān also Sarvam (The All), and Bhūr-bhuvas-suvaḥ, salutation, salutation.” (32). These are the thirty-two (Mantra-s, part by part).—Thus said Prajā-pati unto them, “Do ye praise the Deva (Nṛsiṃha) every day, with these Mantra-s. Then, the Deva will be pleased and reveal Himself.” Hence, he who praises the Deva daily with these Mantra-s, will surely see the Deva, and he who knows thus will also attain immortality. Thus the great Upaniṣad. (14-16)

UPANIṢAD V

• THE DESIRE OF DEVAS FOR THE KNOWLEDGE OF THE GREAT CAKRA

Devas then spoke unto Prajā-pati as follows : “O Lord, pray explain unto us the Cakra, known as the Great Cakra of the king of Mantra-s, the Anuṣṭubh in praise of Nṛsiṃha, (the crest-jewel of Yogin-s), which Yogin-s expound as the gate-way of Mokṣa (the great Liberation) and the giver and all desires of bliss called Kaivalya, (1)

THE VISION OF THE SIX-SPOKED CAKRA

Prajā-pati replied (to the gods) thus : This auspicious-looking great Cakra, known as the Sudarśana, is verily a six-spoked one, (with one syllable inscribed over each of its spokes thus : " Sahasrāra Hum, Phaṭ). Hence the Sudarśana is six-spoked ; not only that, it also becomes a six-petalled Cakra. The seasons are verily six in number, and the Cakra with its six spokes corresponds to the year with its six seasons. In the middle of the Cakra is the nave. These spokes are firmly fixed to the nave. All this, (*viz.*, the Cakra made up of the spokes, nave, petals, and the syllables of the Mantra), is encircled with the Māyā (of the Turya-state). This Māyā does not affect the Paramātmā (installed in the Cakra). Hence, the Cakra is invested with Māyā, outside, the Bijākṣara (seed-syllable) " Hrīm " encircling it. (2)

THE VISION OF THE EIGHT-SPOKED CAKRA

Then there is the eight-spoked, eight-petalled Cakra. The Gāyatatrī is verily made up of four Pādas (Quarter-verse) of eight-syllables each. Hence, the eight-petals of the Cakra have the syllables of the Gāyatatrī (at four syllables per petal), exactly corresponding to them. Outside the petals, the Cakra is invested with Māyā. This Māyā verily becomes possessed of every enclosed space in the Cakra, (the Bijākṣara (seed-syllable) of Māyā, " Hrīm, " being inscribed around each such space). (3)

THE VISION OF THE TWELVE-SPOKED CAKRA

Then there is the twelve-spoked, twelve-petalled Cakra. The Jagatī-metre is made up of four pādas of twelve-syllables each. The petals of the Cakra have the forty-eight syllables of the reputed Jagatī-metre (at four syllables per petal), exactly corresponding to them. Outside the petals, the Cakra is invested with the Māyā (bija, "Hṛim"). (4)

THE VISION OF THE SIXTEEN-SPOKED CAKRA

Then there is the sixteen-spoked, sixteen-petalled Cakra. The Puruṣa is verily made of sixteen Kalā-s, (beginning with Prāṇa and ending with Nāman). All this (phenomenal world) is verily the Puruṣa alone, (All-immanent). Hence, the petals of this Cakra exactly correspond to the sixteen Kalā-s of the Puruṣa. Outside the petals, the Cakra is invested with Māyā. (5)

THE VISION OF THE THIRTY-TWO-SPOKED CAKRA

Then, there is the thirty-two-spoked, thirty-two-petalled Cakra. Thirty-two-syllables verily go to make up the Anuṣṭubh. All the petals of the Cakra correspond to (the thirty-two syllables of) the Anuṣṭubh. Outside the petals, the Cakra is invested with Māyā. (6)

THE VISION OF THE COMPONENT PART

This (Cakra) is well built with spokes. These spokes are verily the Veda-s. This (Cakra) rotates in

all directions, on account of the petals. The petals are verily the Gāyat-trī and other Vedic metres, (that cause its rotation). (7)

THE VISION OF THE GREAT CAKRA

This Sudarśana is the great Cakra. In the middle of it, in the nāve, is placed that which is the one-syllable of Nṛsiṃha, the Tāraka (of the form of the Praṇava, Om !). In the six petals is placed the Sudarśana the (six syllabled Mantra Saḥasrāra Hum, Phaṭ, Svāhā). Similarly in the eight petals is placed the the eight syllabled Mantra Om ! Namō Nārāyaṇāya. Similarly, in the twelve petals, is placed the Vāsudevan (the twelve-syllabled Mantra, Om ! Namō Bhagavate Vāsudevāya). In the sixteen petals are placed, the sixteen vowels that form the first sixteen letters of the Saṃskṛt alphabet, all of them with the Anusvāra. In the thirty-two petals, the thirty-two-syllabled king of Mantras, the Anuṣṭubh in praise of Nṛsiṃha. This Cakra is verily the great Cakra named Sudarśana, which bestows all the hearts' desires of its votaries, is the gate-way to Mukti (the great Liberation) and is filled with the Ṛk-s of the Ṛg Veda, the Yajur-veda, the Sāma-veda, the Brahman (of the form of the Atharva-veda) and Amṛta (Immortality). In front of the Cakra are the eight Vasu-s. To the right are the eleven Rudra-s. At the back are the twelve Āditya-s. To the left are the Viśve-deva-s. In the nāve are Brahma, Viṣṇu and Rudra. On either side

are the Sun and the Moon. The self-same is described by the following hymn : " In the imperishable transcendent ether of the R̥k, all the Vis̥ve-deva-s (the gods collectively) abide. The worshipper that does not know this hymn, what will he do with hymns in general, apart from this ? The votaries, of this hymn, that know its real nature, have their hearts' desires fully gratified."

(8, 9)

THE GREAT POWER CONFERRED BY THE KNOWLEDGE OF THE GREAT CAKRA

Should a child or a young man come to know of (the real nature of) this great Cakra, the Sudarṣana, he would become great as Nṛsiṃha of the form of the great Cakra. The knower of the great Cakra becomes the Guru, initiating all into the mysteries of all potent Mantra-s. For the eradication of the five-fold defects, beginning with Sams̥aya (doubt) he should offer oblations unto the sacred fire, with the Ānuṣṭubha-mantra ; he should worship (Nṛsiṃha), with the Anuṣṭubh-mantra in praise of him. He should have this Mantra, which drives away evil spirits and affords protection from unnatural death, inscribed on a sheet of metal like gold and duly vitalized to form a talisman, and receiving it from his Guru's hands, have it tied round his neck or arms or tuft of hair. Even the whole earth comprising all the seven islands will not be a fitting Dakṣiṇā (recompense) for one who bestows this Mantra as a gift. Hence, (on receiving this Mantra at

the hands of his Guru), one should make a reverential gift of a cow or similar offering. This becomes a Dakṣiṇā (as a token offering). (10)

FRUIT OF PRACTISING THIS KING OF MANTRA-S

Thereupon, the Devas asked Prajā-pati thus (with a desire to know the general and special richness of the knowledge of this Mantra-rāja or king of Formulas): "O Lord, pray relate unto us the fruit one could obtain from the practice of this Mantra, the Anuṣṭubh in praise of Nṛsiṃha." Prajā-pati then made reply thus: "He who practises, in this manner every day, this king of Mantra-s, the Anuṣṭubh in praise of Nṛsiṃha, becomes purified by Agni (Fire), he becomes purified by Vāyu (Air), he becomes purified by Āditya (Sun), he becomes purified by Soma (Moon), he becomes purified by Satya (truth), he becomes purified by Brahma (the creator), he becomes purified by Viṣṇu, he becomes purified by Rudra, he becomes purified by Devas, he becomes purified by all these together, he becomes purified by all these together. He, who practises in this manner every day, this king of Mantra-s, the Anuṣṭubh in praise of Nṛsiṃha, he conquers death, he crosses over the ocean of sin, he crosses over the sin of murdering a Brāhmaṇa, he crosses over the sin of infanticide, he crosses over the sin of Homicide, he crosses over the sin of murder of all kinds, he crosses over the ocean of worldly existence, he crosses over all obstacles, he crosses over all

obstacles. He, who practises in this manner every day, this king of Mantra-s, the Anuṣṭubh in praise of Nṛsiṃha, arrests with ease the action of Agni (fire), arrests with ease the action of Vāyu (Air), arrests with ease the action of Āditya (the Sun) arrests with ease the action of Soma (the moon), arrests with ease the action of Udaka (water), arrests with ease the action of all Devas, arrests with ease the action of all Grahas (the planets), arrests with ease the action of poisons, arrests with ease the action of all poisons. He, who practises in this manner everyday, this king of Mantra-s, the Anuṣṭubh in praise of Nṛsiṃha, (should he so desire it), he attracts the Devas, he attracts the Yakṣa-s, he attracts the Nāga-s, he attracts Grahas (the planets), he attracts human beings, he attracts all, he attracts all. Nṛsiṃha actually appears before him who practises in this manner every day, this king of Mantra-s, the Anuṣṭubh, in praise of Nṛsiṃha (so that he could invoke Nṛsiṃha to his presence); he conquers Bhūloka (the terrestrial world), (or the first of the Seven Lokas), he conquers Bhuvarloka (the second), he conquers Svarloka (the celestial world), he conquers Maharloka, he conquers the Jano-loka, he conquers the Tapo-loka, he conquers the Satya-loka, he conquers all the lokas, he conquers all the lokas. He who practises in this manner every day this king of Mantra-s, the Anuṣṭubh in praise of Nṛsiṃha, (so that he could invoke Nṛsiṃha's presence) with the actual manifestation of the lord, he worships with Agniṣṭhoma-sacrifice, he worships with the Ukthya-sacrifice, he worships with Ṣodas'in-sacrifice,

he worships, with the Vājapeya-sacrifice, he worships with the Atirātra-sacrifice, he worships with the Aptoryāma sacrifice, he worships with the As'vamedha sacrifice, he worships with all kinds of sacrifices, he worships with all kinds of sacrifices. He, who practises in this manner every day this king of formulas, the Anuṣṭubh in praise of Nṛsiṃha (so that he could invoke to his presence Nṛsiṃha, the highest import of all the Veda-s, S'āstra-s, Purāṇa-s etc.,) he learns Ṛg-veda, he learns Yajur-veda, he learns Sāma-veda, he learns Atharva-veda, he learns Atharvāṅgiras, he learns S'ākha-s (of Vedas), he learns the Purāṇa-s, he learns the Kalpa-s'āstra-s, he learns the Gātha Hymns, he learns Nārāsaṃsi-Hymns, he learns the Praṇava. He who studies the Praṇava, verily learns all, he verily learns all. (11-18).

THE SUPREME EXCELLING OF THE JAPA OF THE KING OF FORMULAS

One celibate, who has been duly invested with the sacred thread, after initiation into the Gāyat-trī for undergoing a regular course of study of the Brahman, through the Veda, is equivalent to one hundred persons not so initiated. One householder duly carrying out the duties prescribed as his dharma, is equivalent to one hundred celibates (with the aforesaid qualifications). One Vāna-prastha (recluse, who has resorted to the forest for leading the life prescribed for his stage) is equivalent to one hundred householders (with the aforesaid qualifications). One Yatin (mendicant, following

the dharma prescribed for his stage in life), is equivalent to one hundred Vāna-prastha-s (with the aforesaid qualification). One Rudra Jāpaka (Performer of the Japa of hymns of the Veda addressed to Rudra), is equivalent to a hundred of the yatis (aforesaid). One Adhyāpaka (he who practises Japa), of the Atharva-S'iras Sākha is equivalent to one hundred Rudra-Jāpaka-s (aforesaid); one Adhyāpaka, (he who practises Japa) of the Tāpanīyopaniṣad is equivalent to one hundred Adhyāpakās of Atharva-s'iras-Sākha; one Adhyāpaka (he who practises the Japa, of the king of Mantras, (the Anuṣṭubh in praise of Nṛsiṃha) is equivalent to one hundred Adhyāpakas of the Tāpanīyopaniṣad. (19)

ABSOLUTE BRAHMAN IS THE FINAL END OF THE
PERFORMER OF THE JAPA OF THE
KING OF MANTRAS

That verily is the highest abode of the performer of the Japa of the king of Mantras, where Sūrya (the Sun) heats not, where Vāyu (the wind) blows not, where Candramā (the Moon) shines not, where Nakṣatras (the stars) twinkle not, where Agni (fire) burns not, where Mṛtyu (the god of death) enters not, where there is no misery, where there is perpetual bliss, the highest bliss, ever peaceful, the eternal, the ever-auspicious, worshipped by (the four-faced) Brahman and others, worthy of being meditated upon by Yogin-s, the highest beatitude having reached which Yogin-s do not retrace their steps. This is also expressed by the following

hymn : The wise, behold always, the most sublime abode of Viṣṇu as the eyes see, ranging everywhere in the sky—that most sublime abode which is illumined by the seers, ever vigilant and intent on singing holy hymns. What is indicated by this most exalted state of Viṣṇu, that is attainable only by one who is thoroughly detached. What is indicated by that most exalted state of the Brahman, the all pervading Viṣṇu, is attainable only by one who is thoroughly detached—He who knows thus attains that most exalted state—thus the great Upaniṣad. (20-21)

UTTARA-TĀPINĪ

KHAṆḌA I

THE DESIRE OF THE DEVAS TO KNOW THE REAL NATURE OF THE NON-DIFFERENTIATED BRAHMAN

Then the Devas spoke to Prajā-pati thus : “ Pray, expound unto us the Ātman, which is subtler than the subtlest, and is the Omkāra.” (1)

TEACHING ABOUT THE IDENTITY OF THE ĀTMAN AND THE BRAHMAN

Complying with their request, with the words, “ I shall presently do so,” Prajā-pati replied unto them thus : “ This imperishable syllable, that is known as “ Om ” comprises all this. A supplementary exposition of this Praṇava is attempted here. The past, the

present and the future, all this that is so known, is the Oṃkāra alone. Whatever else, that transcends the three durations, that is likewise the Oṃkāra alone. All this is verily the Brahman. This Ātman, (what is known as such), is verily the Brahman. (2)

TEACHING CONCERNING THE MEANS TO BE
EMPLOYED FOR THE REALIZATION OF THE IDEN-
TITY OF THE BRAHMAN WITH THE ĀTMAN

Identifying this innermost Ātman, (illuminating the inner senses and forming the prime cause of the functioning of the organs of perception), with the Brahman, through the imperishable Praṇava, "Oṃ," and identifying the Brahman (of the character of the supreme truth, pure sentience and endless bliss) with the innermost Ātman, through the imperishable Praṇava "Oṃ;" having thus accomplished the identity of the two, and realized, through Praṇava, "Oṃ," the one entity that is devoid of dotage and other ailments; that is devoid of death and other changes; that is immune from fear of relapsing into the dual state; (firmly established in the conviction, "That thou art," "I am the Brahman," and other attitudes implied by the sacred texts, which form part and parcel of the Praṇava); and having superimposed, on the self-same Paramātmān (non-differentiated from the inner-most Ātman, that is the import of the Praṇava), the triple character of the triple attributes *viz.*, Satva, Rajas and Tamās, the triple states of consciousness *viz.*, waking, dreaming and

sleeping, the triple sheaths, *viz.*, gross, subtle and causal, the triple torments, *viz.*, those relating to the Ātman, those relating to the Devas, and those relating to the Bhūtas, the triple Jiva-s *viz.*, Viśva, Taijasa and Prāṇa, the triple Īśvara-s *viz.*,—Virāt, Sūtra and Bīja), the three Caitanya-s *viz.* Oṭṛ Anujñātṛ and Anujñāikarasa, one should withdraw himself (by totally denying the triple characteristics imposed on the Brahman and remain as the Brahman alone, in the attitude, that what is constituted of that (the aforesaid triple character) is that Paramātman identical with the Brahman alone by ever uttering the Praṇava “Om,” by way of confirming the reality of the identity of the innermost Ātman with the Brahman and the illusory nature of the superimpositions due to ignorance and its concomitants, even as with the confirmation of the reality of the rope, the illusion of the serpent in the rope thoroughly vanishes. One should firmly cling to the belief that this Ātman of the triple sheath, (which apparently shares, on that account, the characteristics of the Anātman), is really the peerless, unsurpassed Para-brahman of the three sheaths, (which is really devoid of such triple differentiation), and should repeatedly assume the attitude, “I am this (Brahman) alone,” till he attains the actual perception of the Brahman (*i.e.*, till complete identity is established between the innermost Ātman and the peerless, unsurpassed Brahman), for the simple reason that this triple-bodied Ātman assumes the form of all created things, animate and inanimate, individually in their gross aspect, and

experiences (them) in the gross aspect (as the Vis'va), 'assumes their form collectively and experiences them in the waking state as the Virāj, which Vis'va and Virāj, when they attain their identity, assume the form of the world of created things 'individually and collectively as the Oṭṛ, and enjoy the created world in the waking state; similarly, for the reason that the Ātman assuming the subtle form (of the Taijasa and the Sūtrātman in the individual and collective aspects respectively in the dreaming state), enjoys them, in the subtle state, and 'on attaining identity with the Anujñāṭṛ, there is the enjoyment by it, in the dreaming state, of all created things in a subtle form both individually and collectively. So also, there is the enjoyment of the world as bliss by the Ātman assuming the form of the Prājñā and the Īśvara, in the individual and collective aspects, respectively, in the sleeping state, and on attaining identity (with the Anujñāika-rasa there is the enjoyment (by it in the sleeping state) of the world of bliss, both individually and collectively.

(3-4)

THE BRAHMAN, THE PARAMĀTMAN OF THE CHARACTER OF FOUR PĀDAS (QUARTERS)

This reputed Ātman, (the Turya-turya, the Paramātmā that is described as the Brahman) is made up of the four Pādās or quarters assuming the form of the Vis'va, the Virāj, the Oṭṛ and the Turya, having experience of the phenomenal world, individually, collectively, and both ways and lastly, as apart from all these

characters, in the gross aspect, in the waking state ; as the Taijasa, the Sūtra, the Anujñātṛ and the Turya, experiencing the world in the subtle aspect, in the dreaming state ; as the Prājña, the Īśvara, the Anujñāikarasa and the Turya, experiencing the world in the aspect of bliss, in the sleeping state ; and as the changeless Brahman, the Turya-turya apart from all experiences, in the Turya-state of remaining as the Brahman alone, devoid of superimposition, imputation, substratum and change, as the absolute existence, sentience and bliss. (5)

VIS'VA, OF THE FOUR-FOLD NATURE

The first Pāda or quarter (of the Brahman) is the Vaisvānara, the Vis'va that is of the four-fold nature, (of the Vis'va-vis'va, the Vis'va-taijasa, the Vis'va-prājña and the Vis'va-turya), experiencing the phenomenal world of a gross character, possessed of the nineteen faces, (the five Jñānendriyas or senses for perception, the five Karmendriyas or senses for acting, the five Prāṇās (or vital airs and the four inner senses or Antaḥkaraṇa, which form the channels of experience), having the seven limbs, (the firmament, the sun, the atmosphere, ether, water, earth and the Āhavanīya-fire as his accessories), capable of perceiving gross forms and functioning only in the waking state, of a four-fold character. When, in the waking state, the innermost Ātman, the controlling authority, disengaged from memory and other functions, experiences the

pleasures derived from forms and the like, perceived through the Karmendriyas, such as the eye and the like, then is said to be the state of waking-within-waking (Jāgrat-Jāgaraṇa). The Ātman that identifies himself with such experiences, is the Viśva-sūb-division of the Viśva-pāda, (the Viśva-viśva). The Ātman that identifies himself with the totality of such experiences is the Virāt-subdivision of the Virāt, (the Virāt-virāt). The Ātman of such experiences both in the individual and the collective aspects is the Otr-subdivision of the Otr, (the Otrotr). Similarly, the other forms of the Ātman should be inferred. When objects of pleasure are experienced through the mind, irrespective of the senses, then there is the dreaming-within-the-waking state, (Jāgrat-Svapna). The Ātman identifying himself with this state, is the Taijasa-subdivision of the Viśva (the Viśva-Taijasa). In that state, whether there is scope for the functioning of the senses or otherwise, the Ātman is not disengaged on account of sleep. When there is no cognition of one's own self, either through the functioning of the senses or the mind or through the perception of subtle forms, and where one practically behaves as a non-sentient being, then there is the stage of sleeping-within-the-waking state, (Jāgaraṇa-svāpa). The Ātman identifying himself with that state is the Prājña subdivision of the Viśva, (Viśva-Prājña). When, through the precept of the Guru and the consummation of the fruits of past meritorious deeds, the Ātman manifests himself to the initiated aspirant, at the height of his

ecstatic trance, in the form, "I am the witness," whether attended with or without the perception of the three aforesaid states, then there is said to be the state of the Turya-subdivision of the waking state and the Ātman identifying himself with that state is the Turya-subdivision of the Viśva, (the Viśva-Turiya). Even as the four-fold Ātman experiencing the world of gross phenomena, is known as the four-fold Viśva, even so the Vaisvānara and the Oṭṛ thereof are of a four-fold character.] (6)

TAIJASA OF THE FOUR-FOLD NATURE

The second Pāda or quarter (of the Brahman) is the Hirāṇya-garbha, the Taijasa, that is of the four-fold nature (of Taijasa-viśva, Taijasa-taijasa, Taijasa-Prājña and Taijasa-Turya), experiencing the phenomenal world of a subtle character, possessed of the nineteen faces (the five Jnānendriyas, the five Karmendriyas, the five Prāṇās and the four inner senses or Antaḥkarana, which go to constitute the nineteen channels of experience), having the seven limbs (the heavens, the sun, atmosphere, ether, water, earth and the Āhavanīya-fire as his accessories), capable of perceiving subtle forms and functioning only in the dreaming state (of a fourfold nature). When, in the dreaming state, the innermost Ātman, the controlling authority, disengaged from mental functions, experiences individually, through the senses of the dreaming state, the various pleasures derived therefrom, peculiar to

the dreaming state, then is the state of waking-within-the-dreaming-state (Svapna-Jāgaraṇa), and the Ātman identifying himself with such a state, is the Viśva subdivision of the Taijasa, Pāda or quarter, the Taijasa-Viśva. The Ātman that identifies himself collectively with the experiences of the Svapna-Jāgaraṇa state is the Sūtra-Virāṭ, while the Ātman identifying himself with such experiences both individually and collectively is the Oṭṛ-subdivision of the Anujñāṭṛ. In this manner should the various subdivisions of the innermost Ātman be inferred. When in the dreaming state, after giving up the perception of the Svapna-Jāgrat-state, without the functioning of the senses peculiar to the dreaming state, recourse is had by the Ātman to the experience of pleasures through the mind alone, then there is what may be termed the state of dreaming-within-the-dreaming-state, and the Ātman experiencing this state is the Taijasa-subdivision of the Taijasa, (the Taijasa-Taijasa). When, after giving up the perception of the Jāgrat-svapna-state, which is a subdivision of the dreaming state, recourse is had by the Ātman to the experience of pleasures through the senses or the mind, peculiar to the dreaming state, without reference to the specific or generic character of such experiences and neglecting external forms and one's own self, there is the state of confirmed static state alone, then there is the state of sleep forming a subdivision of the dreaming state. The Ātman identifying himself with such a state is the Prājña-subdivision of the Taijasa, the Taijasa-Prājña). When, through the consummation

of the fruits of meritorious deeds previously done by one's self, after the abandonment of the subdivisions of waking, dreaming and sleeping (Jāgrat, Svapna, and svāpa) within the dreaming state (svapna), there is the confirmed establishment in the state of Svapna-turya manifesting itself, as the witness of the presence or absence of the various specific perceptions created by the mind directed inwards and outwards, then is the state of the Svapna-Turya and the Ātman identifying himself with such state is the Taijasa-Turya. Even as the Taijasa is of a four-fold nature even so the Hiraṇya-garbha and the Anujñātṛ assume a four-fold nature.] (7)

THE PRĀJÑĀ OF THE FOUR-FOLD NATURE

Wherein, the sleeper neither hankers after the gratification of any desire, nor experiences any dream, that is the state of sleep. The third Pāda or quarter (of the Brahman) is the Īśvara, the Prājñā, that is of the four-fold nature (of the Prājñā-visva, the Prājñā-Taijasa, the Prājñā-Prājñā and the Prājñā-Turya), with the mind as his face (channel of experience), experiencing supreme bliss, that is full of bliss and is made of palpable sentience, alone, that has become one alone and functions in the state of sleep. This is the supreme overlord of all, the omniscient one that penetrates into the interior of all; this is the prime-source of all, which is verily the origin and end of all beings. [Here may arise a question : While in the

case of the Vis'va and the waking state, that are related to the world of gross forms and the like, and of the Taijasa and the dreaming state, that are related to the world of subtle reflections, there is the possibility of their fourfold division, how can such division be possible in the case of the Prājña and the sleeping state, that represent the cessation of all functions, sensory, motor and mental? The answer is: Nay, even though there is such cessation during sleep, still as the experience of the Ātman, that is the all-witness, is of an eternal character and as, even in the case of the sleeping man, when he rises from sleep, there passes through his mind the perception, "I have so long been fast asleep. I know not, to the least extent, what happened all the while." Even so in the case of sleep, the functions of the body, the senses and the mind, which were active and animate during the waking and dreaming states, are at best dormant and in a state of suspended animation, as in a seed, and not altogether non-existent. Hence there is no real inconsistency in the position assumed. When a person, who is in the waking or dreaming state, is desirous of attaining sleep from either of the previous states, closes his eyes preparatory to sleep and ceases to perceive forms and other perceptions, then is said to be the state of waking-in-sleep, (the Suṣupti-Jāgrat), and the Ātman identifying himself with such a state individually, is the Prājña-Vis'va, while the Ātman identifying himself with it collectively is the Virāj-subdivision of the Bīja (the Bīja-Virāt), and the Ātman identifying himself with that state both

individually and collectively is the Anujñāikarasotr. In the same manner should the other subdivisions be inferred. When one in the waking-in-sleep state, (who is neither awake, nor dreaming, nor sleeping), with his external sense-perceptions abated, assuming a position midway between waking and dreaming, experiences the non-perception of forms through his mind alone, then is the state of dreaming-in-sleep, (the Svāpa-Svapna) and the Ātman identifying himself with such a state is the Taijasa-subdivision of the Prājñā, (the Prājñā-Taijasa). When, remaining in that state, one experiences the absence of perceptions, owing to the cessation of functioning of his mind and remains stagnant without perceptions of any kind, then is attained the state of sleep-within-sleep, (the Svāpa-svāpa), and the Ātman identifying himself with that state is the Prājñā-subdivision of the Prājñā, (the Prājñā-Prājñā). When remaining in that state alone, one should realize his Ātman of the form, "I am the innermost bliss," that bears testimony distinctly to the presence or absence of the experiences of waking, dreaming and sleeping within the sleeping state, then is the state known as the Turya-subdivision of sleep, (the Svāpa-Turya), and the Ātman identifying himself with such a state is the Turya-subdivision of the Prājñā, (the Prājñā-Turya). These subdivisions of the four-fold nature of the three states of waking, dreaming, and sleeping experienced by the four-subdivisions of the Viśva, the Virāj and the Otrātman-s are experienced on occasions and at random, even by ignorant folk. In this respect, knowers are by

far superior to ignorant folk. Knowers of the Brahman are of two classes, the great knowers and the greater knowers, (the greatest knower being the Brahman itself). The vitiation through defects, in their inter-relationship, such as deviation from the right course and the like, of these subdivisions, Jāgrat and others, of the Jāgrat and other states, which are subject to changes due to the operation of the powers of non-sentient-action, knowledge and desire, which veil the Ātman of the form of infinite existence, sentience and bliss, and the immunity from being touched, by the Jāgrat and other states created by itself, of the Turīya, that remains as the residual substratum after the total rejection of the error of superimposing such states as belonging to it and that reveals the real nature of the presence or absence of such states, has been understood and finally settled from what has been revealed in the Veda-s and the precepts of Guru-s of yore. For the reason that the Turīya does not manifest itself, even though it is capable of manifesting itself as the highest state, non-differentiated from the manifestation of the innermost Ātman, unaffected by the veil of Māyā, on account of his identifying himself in the attitude, "I am this," "mine is this," with the Jāgrat and other subdivisions of the Jāgrat and other states, for that very reason, these Jāgrat and other subdivisions of the Jāgrat and other states, turn out to be mere illusions around the purer Ākāśa of the Brahman, very much like the city of the Gandharva-s (castle-in-the-air) provided with various kinds of birds, reptiles, chariots,

elephants and horses, various races of men, and appropriate places of residence for them in the form of quadrangles, palatial mansions, abodes, pleasure-gardens, temples, towers and the like, all made of gold and set with various kinds of precious stones, created out of the imagination of a person at the point of death, which does not really exist. What is the substratum of such imagination, (the Brahman), that alone is the real existence. One becomes a knower of the Brahman only by incessantly applying himself to the firm conviction of the form, "I am that Brahman alone."

(8, 9)

THE SHEER ILLUSORY NATURE OF THE THREE STATES

These three states, (waking, dreaming and sleeping), (with their sub-divisions, whether looked upon individually or collectively) are verily akin to sleep (in, that all of them merely serve the purpose of veiling the Ātman). The multitudes of changing states leading to the misconceptions relating to the Ātman and what is of the Ātman, all these are verily akin to (unsubstantial) dreams and are of the nature of mere Illusion, (transitory by nature, the time of their occurrence alone being remembered). (Upon closer investigation, these three states and their concomitants, and the delusion relating to their belonging to the Ātman and what is of the Ātman, all this is illusion alone). That which remains as the residuum after the negation

of these three states and their concomitants, this Ātman is verily the absolute, indivisible one essence of supreme sentience. (10)

THE FOUR-FOLD NATURE OF THE TURIYA

Now (that the characteristics of the three states and their subdivisions, which are within the range of experience of both the enlightened and the unenlightened have been dealt with), the Turiya, (whose real form transcends the range of experience of the unenlightened), is of a four-fold nature, (inclusive of the Turya-turya), which is incapable of subdivisions in the individual, collective and partly individual and partly collective aspects. [The Turiya by itself is not of a four-fold nature, but is only really of a three-fold nature, excluding the Turya-Turya]. Even the triple nature of the Turya cannot be consistently maintained. The four-fold nature was ascribed to the three states of waking, dreaming and sleeping for the reason that in those three states the multitude of gross bodies, Indriyas (senses) and objects remain assuming a distinct, indeterminate and latent form respectively. How can the three-fold character be ascribed to the changeless Turya-state which is of a seed-less character? Should it be said, that, by so ascribing a character to the Turya-Turya, the description in the Śruti (Veda) of the Turya-state as of a four-fold character will be conformed to, it is not so, for the reason that the description in the Śruti, of the Turya as of a four-fold character

is implicative of the differentiated (changeful) and the non-differentiated (changeless) varieties of the Turiya, both dealt with conjointly as one entity. Should it be argued that the Turiya also is non-differentiated, the reply is, it is not so, for the reason that it has a counterpart, and that, even in the case of what is non-differentiated, but has a counterpart, there is the possibility of differentiation, arising from the relative difference in relation to the waking and other states ; again for the reason that as between what is non-differentiated but has a counterpart and what is non-differentiated but is without a counterpart, there is little scope for their merging together, as the former is subject to changes and the latter is changeless ; also for the reason that in the case of the Sākṣi-Caitanya (all-witnessing supreme sentience) manifesting passivity and unconcern of its own accord, there is little scope for displaying the passivity and unconcern of a witness in the absence of any change of state to bear witness to ; and in the presence of a change of state, to bear testimony to, there arises scope for differentiation due to change of state ; and lastly there is the importance to be attached to the non-changing character of the non-changing state inherent in the Turya-Turya, the all-witnessing sentience, which is very much like the truth within the truth, for all these reasons it is incumbent to describe the Turya-state as of a three-fold character, treating the differentiated and non-differentiated states of the Turya as apart from each other and dealing with the Turya and the Turya-Turya as separate

entities. Should the four-fold nature of the Turya alone have been implied, there is the possibility of the defect of mixing up the two, *viz.*, the Turya and the Turya-Turya and the error incidental to describing the Turya-state as a seedless one (incapable of reproduction) should also have to be cured, for the reason that it is seedful (capable of remaining dormant only to sprout up again). For the reason that in the case of the three subdivisions of the Turya-state, owing to their being similar in quality in their individual and collective aspects, they are based on a common substratum, *viz.*, the Sākṣi-Caitanya (passive all-witnessing supreme sentience), and also for the reason that owing to similarity in quality, they are the sources of the seed of ignorance; that seeds and the like lie dormant therein but capable of springing up again and that, even in the case of the most exalted knower of the Brahman who has risen to the state of the Turya-bīja, there is seen the possibility of reincarnating, and that when he has reached the ultimate stage of the Turya-Turya, which has no counterpart and is seedless, there is no possibility of his reincarnating, (he having reached the state of disembodied aloneness, through changeless trance), and that as shown above, reincarnation is the source of the misery of worldly existence, recurring over and over again, and lastly for the reason that there is little difference between those who have reached the stages commencing from Jāgrat-Jāgrat and ending with the Anujñāikarasa Avikalpa state, and those who have reached the stage commencing from

the Turya-Jāgaraṇa and ending with the Avikalpa-Anujñāikarasa-state, there is no inconsistency in assuming the position that the three subdivisions of the Turya-state certainly lend themselves to its three-fold differentiated character. Even as there are fifty-four differentiated perceptions commencing from the Jāgrat-Jāgrat and ending with the Avikalpa-Anujñāikarasa, both in their individual and collective aspects, even so, it cannot be maintained that the Turya-Turya as well has perceptions in the individual and collective aspects, for the reason that the Turya-Turya can be attained in the form of the changeless state without change and without a counterpart, only with the negation of the perceptions in the individual and collective aspects. In that case, should it be maintained that the Turya-turya has no scope for the changeless state without change, as in common with the fifty-four perceptions commencing from the Jāgrat-jāgrat, and ending with the Avikalpa-Anujñāikarasa, it is based on the same substratum, (the Brahman), such a position is untenable, for the reason that the changeless state without change, of the Turya-turya, is established only by the negation of the distinctly clear changes indicated by the fifty-four perceptions commencing from the Jāgrat-jāgrat, which all arise only out of the ignorance of the Turya-Turya. Should it be argued that the Turya-Turya, like the Jāgrat-viśva, -viraj, and-otr, is subject to change, it is not so, for the reason that in that case there arises the scope for a qualified changeless state, very much like the existence of a form of (unqualified) truth,

qualified for all practical purposes, (which is a contradiction in terms). Of the Jāgrat, Svapna, Suṣupti and Turiya states, the Vis'va, Taijasa, Prājña, and Turiya (perceptions), the Virāj, Sūtra, Bija, and Turya (Ātman-s), the Oṭṛ, Anujñāṭṛ, Anujñāṭkarasa, and Avikalpa, the Vis'va, Virāj, and Oṭṛ, and others identifying themselves individually and collectively, with the Jāgrat, Svapna and Suṣupti-states, are after all subject, among themselves, to change of form, as their very denotation and functions show. In relation to them, the non-changing character of the Turya-s of the Jāgrat Vis'va, and Virāt divisions, owing to the identity between their denotions and functions, that is to say, of the Jāgrat, Svapna and Suṣupti-subdivisions of the Turya, the Vis'va, Taijasa and Prājña subdivisions of the Turya, the Virāj, Sūtra and Bija-subdivisions of the Turya, and the Oṭṛ, Avikalpa, and Anujñāikarasa-subdivisions of the Avikalpa, as well as of the Turya-jāgrat, Turya-svapna, and Turya-suṣupti, the Turya-vis'va, Turya-taijasa, and Turya-prājña, the Turya-virāt, Turya-sūtra and Turya-bija, the Avikalpotṛ, Avikalpānujñāṭṛ and Avikalpānujñāikarasa, due to their being qualified by the changeful Jāgrat, Vis'va, Virāj, Oṭṛ and the like, are changeless only in a qualified sense, very much like speaking of the (qualified) truth of the (unqualified) truth. In relation to the relatively changeless character of the twenty-four Turya-s, this, the Turya-Turya is absolutely changeless, for the reason that the changing character of the Jāgrat, Vis'va, Virāj, Oṭṛ and the like reach their culminating point in the Turya-Turya

and also for the reason that for the attainment of the Turya-Turya state, so well expounded and finally settled in all the systems of Vedānta, the denial of the changing states commencing from the Jāgrat-Jāgrat and ending with the Anujñāikarasa-vikalpa is laid down as the antecedent step. In this manner, from the point of view of a knower of the Brahman, even the fifty-four-fold perception, as the Jāgrat-Jāgrat and others, ultimately remains as the absolutely changeless state without change of the Turya-Turya alone. For the reason that the Turya-Turya remains absolutely of the form of the counterpartless, non-dual state, for that very reason, it becomes established as an accomplished fact, that there is not even the remote possibility of the denial of the delusion as to the existence or the non-existence of the perception of the difference between the individual and collective aspect in the Turya-Turya state. From this discourse it will be patent that the Turya-Turya is without a counterpart and non-differentiated. Hence the Turya is capable of being looked upon as of a three-fold nature. This three-fold nature of the Turya-state may thus be explained. While positing the existence of difference even in external objects, wherein his senses function, the knower of the Brahman perceives the differences in form and the like through his Indriyas, such as the eye. Perception of this kind is the Turya-Jāgaraṇa. The Ātman that identifies himself with such experience individually is the Turya-vis'va. The Ātman that identifies himself with such experience collectively is the Turya-Virāj

and the Ātman that identifies himself both individually and collectively with such experience is the Avikalpotṛ. In the same manner the other subdivisions of the Turya should be inferred. When the knower of the Brahman, with all his senses reduced to a dormant state, experiences the identity of the innermost Ātman with the transcendent Brahman, through his mind solely intent on the direct perception of the Brahman, then is attained the state of Turya-svapna. The Ātman identifying himself with such a state is the Turya-Taijasa. When this knower of the Brahman experiences the Brahman as the seer, the act of seeing and what is seen, in the attitude "I am the Brahman," with his outer and inner senses completely dissolved and absorbed in the changeless variety of ecstatic trance, and remains as if in a state of suspended animation, then is attained what is known as the Turya-suṣupti and the Ātman identifying himself with such a state is the Turya-Prājña. Thus it will be seen that the Turya-Turya is incapable of differentiation into the individual and collective aspects, that along with the Turya-Turya, the Turya is of a four-fold nature and apart from the Turya-Turya, the Turya is of a three-fold nature. For the reason that each one of these (the Jāgrat-Viśva, -Virāj and -Oṭṛ and the like) ultimately culminates in the Turya state the Turya forms the basis for the refutation of the erroneous imputation of the Jāgrat and other states to the Ātman and as such assumes a three-fold character, capable of differentiation in the individual and collective aspects in relation to its basic

character. [As for the Turya-Turya, that alone is the absolute existence without a counterpart, it having no substratum and not being capable of division. There is nought else apart from it. Should there be such, in the view of people ignorant of the Ātman, from the point of view of the absolute truth, it deserves to be ignored as non-existent. In the waking and other states, there is the settled belief in differentiation. In the Turya state there is the settled belief in non-differentiation. In the Turya-Turya, there is the settled belief in the total absence of differentiation and non-differentiation.] The Otr̥, (which results from the identity between the Turya-vis'va and the Turya-Virāj, and which follows in the wake of the world of dual perceptions) is the first division. The Anujñātr̥, (which results from the identity between the Turya-Taijasa and the Turya-Sūtra and which realizes the identity between the innermost and the transcendent sentience) is the second division. The Anujñāikarasa, (resulting from the identity between the Turya-Prājñā and the Turya-Bija, which, devoid of the perception of the knower, knowledge and the known, is the one essence of sentience) is the third division. The Avikalpa, which results from the Avikalpa-state, wherein the identity of the Turya in its individual and collective aspects is firmly established, the Turya-Turya, which is attained by the total denial of all change, which remains ultimately what change as the changeless (Brahman) that is the fourth division in relation to the aforesaid (three). Made up of these divisions, the Otr̥, the Anujñātr̥,

the Anujñāikarasa and the Avikalpa, the Turīya is of a four-fold nature. Herein, the Turya-Jāgaraṇa, the Turya-svapna and the Turya-suṣupti, even these three, (like the first three subdivisions of the Jāgrat, Svapna and Suṣupti-states) are merely tantamount to sleep, for the reason that they form only the veil of the Turya-Turīya. If these constitute sleep and are therefore non-existent, then the belief in the Turya-Jāgrat-Vis'va-Virāt and Otr and the like, being of the nature of mere reflections, they are not really existent), as such reflections partake of the character of a dream, which is entirely illusory. The Ātman is verily the one essence of sentience. (11)

INSTRUCTION RELATING TO THE TURĪYA-TURYA

Then, this instruction as given by the one hundred and eight Upaniṣad-s commencing from the Īśa, unto the most exalted knowers of the Brahman, who have attained the Turya-state, is that Turya-Turīya is not gross sentience, (as it does not belong to the province of the Otrotr, identical with the Vis'va-Vis'va and Virāj-Virāj, experiencing the Jāgrat-Jāgaraṇa state), is not subtle sentience, (as it differs altogether from the Taijasa, Sūtra and Anujñātr of the Svapna-subdivision of the Jāgrat state); nor is it sentience partly composed of ignorance and partly of sentience, (as it lies outside the province of the Otranujñāikarasa, identical with the Vis'va-Prājñā and Virāt-Bīja of the Jāgrat-svapna state, which lies outside the range of perception), nor is it

pure sentience, (as it lies outside the range of the Oṭṛa Vikalpa, identical with the Viśva, the Virāj and the Turya of the form of sentience manifesting the presence or absence of the Jāgrat-Jāgrat and other states), nor is it non-sentience, (as it is beyond the range of the Anujñātroṭṛ, identical with the Taijasa-Viśva, and the Sūtra-Virāj devoid of outward perception, experiencing the Svapna-Jāgaraṇa state) nor is it palpable sentience, (as it does not belong to the province of the Anujñātranujñāikarasa, identical with the Taijasa-Prājñā and the Sūtra-Bīja of the form of palpable consciousness, functioning in the Svapna-Svāpa state, wherein all experiences lie dormant) nor is it capable of being seen, (as it lies outside the range of the Anujñātranujñāṭṛ, identical with the Taijasa-Taijasa and the Sūtra-Sūtra' deluded with the vision created by the mind identifying itself with the Svapna-svapna state), nor is it capable of being expressed, (as it differs altogether from the Anujñāṭṛ-avikalpa identical with the Taijasa-Sūtra-Turiya, which could be described as manifesting the presence or absence of the Svapna-Jāgaraṇa and other states, identifying themselves with the Svapna-Turya state); nor is it capable of being grasped, (as it differs altogether from the Anujñāikarasotṛ identical with the Prājñā-Viśva and the Bīja-Virāj, capable of being grasped through the ignorance of the Ātman and experiencing the Svapna-Jāgaraṇa state), nor is it capable of definition, (as it differs from the Anujñāikarasānujñāṭṛ, identical with the Prājñā-Taijasa and the Bīja-Sūtra capable of being known only through ignorance

of the Ātman and experiencing the Svapna-Svapna state), nor is it capable of being comprehended (as it lies outside the Anujñāikarasānujñāikarasa, identical with the Prājñā-Prājñā and the Bija-Bija, experiencing the Svāpa-Svāpa state, leaving only the recollection, ; " I know nothing at all of that State), nor is it capable of being named (as it is not at all touched by the perception of the Anujñāikarasa-Avikalpa, identical with the Prājñā-Bija-Turya, that could be named as the witness of the presence or absence of the Svāpa-Jāgarāṇa and the like states, experiencing the Svāpa-Turya state). It is also the essence of the established conviction in the one Ātman, devoid of the differentiated perceptions of the Avikalpotṛ, identical with the Turya-Visva-Virāj experiencing the Turya-Jāgarāṇa and other states, the Turya-Turya being the changeless state incapable of change ; it is likewise that wherein the phenomenal world is completely tranquillized, (as it would not tolerate even the slightest trace of the flavour of the Avikalpānujñāṭr, identical with the Turya-Taijasa-Sūtra, which experiences the Turya-Svapna state ; it is likewise that which is completely tranquillized, (being different from the Avikalpānujñāikarasa), which identifies itself with the Turya-Prājñā-Bija, with all the states abated and all the attributes equipoised, and yet experiencing the Turya-svāpa state), wherein the phenomenal world is somewhere and somewhat not tranquillized ; it is like wise auspicious, (as it is of the form of disembodied aloneness characterized by remaining as the Turya-Turya

alone without a counterpart, and attained through the negation of all inauspicious states commencing from the Jāgrat-Jāgrat and ending with the Avikalpānu-jñāikarasa) ; and hence it is non-dual, (being of the form of the transcendent, non-dual state without a counterpart). Knowers of the Brahman consider this as the Turya, which remains as the prop, for the refutation of the imputation of the Jāgrat-jāgrat, and other states, which are apart from the Brahman, should they at all be considered to exist. When the necessity for remaining as the prop ceases, with the denial of things apart from the Brahman, the self-same Turya-turya, standing as the propless and not remaining as the prop, is the Brahman alone. From this it follows, that the Ātman alone exists, whether looked at from the point of view of the knower or the ignorant man, or from the point of view of the highest truth. There is no manner of scope for the non-existence of the Brahman. Knowers consider that Turya, as the Ātman (to the exclusion of the Viśva-viśva and other subdivisions as such, they, being looked upon as apart from the Ātman, nay as Anātman-s). That is known as Jīva, Īśa, and their concomitant, the phenomenal world, by ignorant folk but, known, by the knowers of Ātman (Svajñā) as the one absolute Paramātman, eclipsing the difference between the two Turya-s, the entity established by the identity of the two Turya-s, and known also as the Turya-turya without a counterpart, by Paramārthajñas (knowers of the highest truth of the Brahman).

(12)

THE TURYA-TURYA REALIZED BY UTTAMĀDHIKĀRI—
ONE ENDOWED WITH THE HIGHEST QUALIFICATION

[The Turya-turya alone should be resorted to as the last resort, by those endowed with the highest qualification, the Turya by those with intermediate qualifications, and the Vis'va, the Virāj, the Oṭṛ and others, by those that are but mere novices. Hence, the real nature of the Vis'va, the Virāj, the Oṭṛ and others should at first be understood by novices. Thereafter these become possessed of intermediate qualifications and desire to understand the real nature of the Turya. Through the study of the scriptures and the grace of the Guru, they succeed in attaining the knowledge of the Turya and become adepts endowed the highest qualifications. Thereafter, by attaining the knowledge of the Turya-turya, through the denial of the fifty-four perceptions, commencing from the Jāgrat-jāgrat, they become blessed by having achieved the highest end and aim of existence]. That which the adepts with the highest qualifications know as the Turya-turya, that which is verily this Ātman, (that has reached the Turya state, from the point of view of the knowers of the Brahman, that has become self-manifest), that adepts should know as devoid of dreaming and devoid of sleeping in the (four subdivisions of the) Jāgrat-state, devoid of waking and devoid of sleeping in the (four subdivisions of the)

Svapna-state, as devoid of waking and devoid of dreaming in the (four subdivisions of the) Suṣupti-state, as devoid of waking, devoid of dreaming and devoid of sleeping in the (three subdivisions of the) Turīya-state. One should know the Turya as not capable of change in relation to the states commencing from the Jāgrat-Jāgrat and ending with the Turya-svāpa, which are mutually inter-changeable, for the reason, that the Turya runs right through all the states as manifesting the presence or absence of the Jāgrat-Jāgrat and all the other states, which is of the form of eternal bliss (for the reason that it culminates in the eternal bliss of the Turya-Turya), and is the one essence of real existence being of the form of the one essence of indivisible sentience, (or which is the eternal and infinite, one essence of real existence). (1)

THE SPECIAL CHARACTERISTIC OF TURYA-TURYA
WHICH DIFFERENTIATES IT FROM ALL ELSE LIES
IN POINT OF COMPREHENSION BY KARANAS (SENSES
—INNER AND OUTER)

This Turya-Turya which sits in judgment over the special sense for vision, which sits in judgment over the special sense for hearing (including the other Jñānendriyas or organs of perception), which sits in judgment over Vāk (articulate speech, including the other karmendriyas or organs of action), which sits in judgment over Manas (the mind), which sits in judgment over Buddhi (including the Citta and Ahaṅkāra),

which sits in judgment over Prāṇa (and other vital airs), which sits in judgment over the darkness (of ignorance of the Ātman), and which, in fact, sits in judgment over all (organs, seen and unseen, known and unknown), is for that very reason apart from all and differs from all (in that, whereas all the others are mutually inter-related Turya-Turya stands apart from all and at the same time runs right through all, being sewn as it were into them). (2)

THE NON-CHANGEABILITY OF THE TURYA-TURYA, AS BEING THE ALL-WITNESS

This Turya-Turya which passively bears testimony to the (functioning) eye, which passively bears testimony to the (functioning) ear (including the other functioning organs of perception), which passively bears testimony to the (functioning) organ of speech (including the other functioning organs of action), which passively bears testimony to the (functioning) mind, which passively bears testimony to the (functioning) intellect, (including the functioning thinking mind and individuality), which passively bears testimony to the (functioning) Prāṇa (and other vital airs), which passively bears testimony to the (influence of the) darkness (of ignorance of the Ātman) which in fact passively bears testimony to all (organs, seen and unseen, known and unknown, while functioning), and for that very reason is incapable of undergoing change, is the great sentience which is the real form of one's own

Ātman and is hence all the more endearing than all these, which is verily palpable (unsurpassed) bliss alone, which has been distinctly manifest in this manner, long before all these (which are apart from the Ātman and have been denied as existent), as the eternal one essence of bliss (or infinite existence) alone, which is non-differentiated, which is dotageless (being devoid of the six ailments), which is immortal (being devoid of the six forms of existence), which is devoid of the fear (of dual existence), and which is the Brahman alone, (devoid of the triple character)'. (3)

PROCEDURE FOR ESTABLISHING IDENTITY BETWEEN THE OMKĀRA AND THE ĀTMAN BY PERSONS WITH INTERMEDIATE QUALIFICATIONS

One should establish the identity of this Ātman (aforesaid) of the four quarters, so differentiated on account of the ignorance of its true nature, with the Omkāra of the four Mātrā-s, (to be described in the sequel), with the help of the Sāstra-s and Buddhi. (4)

NON-DIFFERENCE BETWEEN THE A-KĀRA AND THE FIRST QUARTER

The Vis'va, the Vais'vānara, (the first quarter of the Ātman) who has his seat in the waking state, (wherein gross perceptions, such as of forms and the like, are experienced through the organs of perception, such as the eye and the like), manifests himself in the four forms *viz.*, gross, subtle, Bīja (seed-like) and

Sākṣī (passively witnessing) and in the four subdivisions of this state, and is hence of a fourfold character, is the letter A-kāra alone—the first letter of the Alphabet and of the Praṇava. This letter A-kāra (of the Praṇava), which is verily of the four forms, (Udātta, svarita, Anudātta and Jñāna, and known by the names of Pluta, Dīrgha, Hrasva and Jñāna respectively) is identical with the first quarter of the Ātmān of four forms, the gross, subtle, Bija and Sākṣī forms of the A-kāra (of the Praṇava) respectively becoming identical with the corresponding forms of the first quarter (of the Ātman), each to each, as follows: the gross form of the first quarter, the Jāgrat-Jāgrat, wherein there is clear perception of all objects through the senses and the mind, becomes identical with the gross form of the Akāra, which is distinctly manifest as the Plutodātta; the subtle form of the first quarter, the Jāgaraṇa-svapna, wherein the outer senses are not manifest and the inner alone are active and have the fullest and freest play, becomes identical with the subtle form of the Akāra the Dīrgha-svarita, which does not outwardly express its import; the Bija form of the first quarter, the Jāgrat-suṣupti, wherein internal and external functions abate entirely, becomes identical with the Bija form of the Akāra, the Hrasvānudātta, forming its seed; the passive form of the first quarter, the Jāgaraṇa-Turīya, which is the operative cause of the awareness of percepts, internal and external, brought about by the knowledge or ignorance of the Ātman and which manifests the presence or absence of such internal or

external functioning, becomes identical with the Sākṣī form of the A-kāra, which is only mental and bears testimony to the ignorance of the Ātman. Again from the point of view of what they attain, there is identity between the two, the first quarter of the Ātman being capable of attaining all experiences of the phenomenal world and the A-kāra, being capable of leading and attaining the state of all components of articulate speech, it being the very root-source of speech. Further from the point of view of their being the foremost, (each in its sphere), there is identity between the two, the first quarter of the Ātman being the first division out of which the other divisions, nay all things embraced by the Ātman, derive their existence, while the A-kāra, the first Mātrā of the Praṇava, is the root-source of all sounds which go to make up speech of the form of the Veda-s, the Sāstra-s, the Itihāsa-s, the Purāṇa-s, the Mantra-s, and all departments of knowledge, codified and not codified. Lastly, this identity between the two is capable of being thoroughly established out of the correspondence between their respective four-fold features, viz., the gross, the subtle, the Bija and the Sākṣī (as fully set forth above). He who knows thus, verily attains all this and likewise become foremost of all. (5)

NON-DIFFERENCE BETWEEN THE U-KĀRA AND THE SECOND QUARTER

The Taijasa, the Hiraṇya-garbha, (the second quarter of the Ātman), having its seat in the dreaming

state, (wherein subtle perceptions, such as are experienced in dreams, prevail), manifests itself in the four forms gross, subtle, Bija and Sākṣī, in the four subdivisions of this state. The Svapna-Jāgaraṇa, wherein there is the revelling of the body and the organs of perception and action in objects of pleasure in a way peculiar to dreams is 'the gross form ; the Svapna-svapna, the indulgence of the mind in ideations peculiar to dreams is the subtle form ; the Svapna-Suṣupti, wherein the gross perceptions and the subtle ideations peculiar to dreams are in a dormant state, is the Bija form : and the Svapna-Turiya, wherein there is passive testimony to the cessation of even the impressions of such external and internal experiences peculiar to dreams, is the Sākṣī form of the second quarter. This is hence of a four-fold character and is the U-kāra (the second Mātrā of the Praṇava). This U-kāra which is verily of the four forms, (Pluto-dāṭṭa, Dīrgha-svarita, Hṛasvānudāṭṭa and Jñāna-rūpa) and is hence four-fold in character, is identical with the second quarter through the gross, subtle, Bija and Sākṣī forms of the second Mātrā of the Praṇava which surpasses the other Mātrā-s, even as the second quarter of the Ātman, which excels all that it embraces, through both of them occupying the second place in their respective spheres, (the one being the second quarter experiencing the second state, the other being the second Mātrā of the Praṇava), and also through their being composed of gross, subtle, Bija and Sākṣī constituents. He who knows thus verily raises himself to the

highest glory and after attaining uninterrupted continuance of knowledge, gets equality of status with the overlord of the Universe, the supreme being. (6)

NON-DIFFERENCE BETWEEN THE MA-KĀRA AND THE THIRD QUARTER

The Prāṇī, the Īsvara, (the third quarter of the Ātman), having its seat in the sleeping state, wherein there is complete ignorance of perceptions of gross forms, such as the pot and the like, wherein there is complete non-occurrence of impressions left by such gross perceptions and the like, wherein there is apparent abatement, through the veil of ignorance, of the transformations of the mind, as they are retained as subtle impressions with the cessation of functioning of the organs of perception and action as well as the mind, and wherein there is only the passive (dorment) sentience, (that could bear testimony to the presence or absence of the phenomena of the previous states), which assumes the gross, Subtle, Bija and Sākṣi forms which are four in number as aforesaid, (in the Suṣupta-Jāgaraṇa, the Suṣupta-svapna, the Suṣupta-suṣupta and the Suṣupta-Turīya-states respectively) and is hence of a four-fold character, is verily the Makāra alone (the third Mātrā of the Praṇava). This Ma-kāra (even though incapable by itself of being sounded in four different ways as it is not a svara (vowel), yet, for the reason that when it is contiguous with and is sounded along with the A-kāra which is of the character of all letters, it verily assumes

all the four forms and is hence of a fourfold-character. Hence it is identical with the third quarter, through the gross, subtle, Bīja and Sākṣī forms of the third Mātrā of the Praṇava, as it marks off the limit of the Praṇava, even as the third quarter of the Ātman marks off the extreme limit of the entire phenomenal world as the Sākṣi-Caitanya ; also for the reason that in the Ma-kāra of the Praṇava, the entire universe has its dissolution even as in the Prājñātman of the third quarter corresponding to the Ma-kāra, the waking and the dreaming states with their concomitants meet with their dissolution and lastly for the reason that both of them are composed of the gross, the subtle, the Bīja and the Sākṣī elements. He who knows thus marks the extreme limit of all this (phenomenal world) by reaching the highest state of existence and becomes the destroyer of all false existence. (7)

EXPOSITION OF THE FOURTH QUARTER

The Mātrā-s, (A-kāra, U-kāra and Ma-kāra, of the Praṇava) and the A-mātrā-s (the Ardha-mātrā, of the Praṇava devoid of any differentiating features), one should separate into the individual Mātrā-s with the Pluta and other differentiating peculiarities. The perceptions and the percepts harmonize in their relations with the Ātman, in their relations with the presiding deity and in their relations with the world of created beings, in the three states of waking, dreaming and sleeping, as explained in dealing with the identity between

three-quarters of the Ātman and the three letters of the Praṇava. Therein, conceiving of the perceptions of the Ātman manifested and arrested in the waking state, with its four subdivisions, along with the organs manifesting them and designated by the term, Vis'va, as having attained their identity with the Vais'vānara, having caused the Vais'vānara of the gross, subtle, Bija and Sākṣī forms to attain identity with the corresponding letter of the Praṇava, through the Plutodātta, Dīrgha-svarita, Hrasvānudātta and Manomātrā-s, which are its four-fold, gross, subtle, Bija and Sākṣī forms, thus leading the Vais'vānara to the stage of identity with the import of the four-fold Omkāra, through the mind, one should then dissolve the gross in the subtle, the subtle in the Bija, the Bija in the Sākṣī and the Sākṣī finally in the A-kāra of the Praṇava. In the same manner, the Hiraṇya-garbha, the supreme lord of created beings, who has the dreaming state with its four subdivisions as his seat and is of a fourfold character, should be dissolved in the Ukāra of the four-fold character of the Praṇava, the Ukāra in the gross and subtle forms, the subtle in the Bija, and the Bija in the Sākṣī form of the Ukāra. Similarly the Prājña, the lord of beings, having the sleeping state with its four subdivisions as his seat, should be dissolved in the Īsvara, the Īsvara of the four-fold character in the Makāra of the Praṇava, the Makāra in the gross and subtle forms, the subtle in the Bija, and the Bija in the Sākṣī form of the Ma-kāra. Then the knower of the Brahman should dissolve the

Sākṣī form of A-kāra, in the Sākṣī form of U-kāra, the Sākṣī form of U-kāra in the Sākṣī form of Ma-kāra, the Sākṣī form of Ma-kāra in the Sākṣī form of the Praṇava, the Sākṣī Turya of the form of the Ardha-mātrā. By dealing with each of the Mātrā-s in this manner, the Mātrā-s also turn into A-mātra-s' (Ardha-mātrā-s with no differentiating features). Then, the Turya, (which harmonizes with the Mātrā of the Makāra of the Praṇava), manifests itself as the self-manifest Svara, being the supreme overlord over all everywhere and shines forth as the self-luminous (Ātman) of the four-fold character, through what are characterized as the Oṭṛ, the Anujñāṭṛ, the Anujñāikarasa and the Avikalpa. This Ātman is verily the Oṭṛ that pervades the entire phenomenal world of gross perceptions; even as the sun, even now, pervades this world of gross forms with his rays, even so, this Sun (this Oṭṛ, the substratum of the Turya-Jāgarāṇa), assuming the form of the diluvian conflagration, at the time of the dissolution of the phenomenal world, pervades the entire region, from the depths of Pātāla (nether regions) to the heights of this Macrocosmic Egg of Avidyā and consumes everything, entirely turning it to ashes. This Ātman is verily the Anujñāṭṛ, (the substratum of the Turya-svapna state), which is identical with the Turya-taijasa and the Turya-sūtra, and conceives itself of the real form of full sentience, in the attitude, "I am the innermost Ātman, non-differentiated from the Brahman," which imparts unto this multitude of phenomenal worlds its own character, nay, which transmutes

all this into own its self, (by making them all assume its own character, leaving not even an atom composing them to assume a character apart from its own). Even as the sun dispels the darkness of the night, the moment that he rises up, eclipsing all but his own self, even so, does this Ātman dispel the ignorance that veils him, by eclipsing all but his own self. This Ātman is verily the Anujñāikarasa, (the substratum of the Turya-suṣupti), which is identical with the Turya-prājñā and the Turya-bīja, and which, after taking final leave of all perceptions commencing from the jāgrat-jāgrat and ending with the Avikalpānujñāikarasa, through denial, assumes the character of the one indivisible essence of sentience, preparatory to becoming the Turya-Turya, it being, by nature, of the form of pure sentience. Even as fire, after raging in all its fury and completely burning up the fuel and cow-dung cakes with which it is fed, and turning them to ashes, remains steadily abated, (no longer bursting into flame), even so, the Ātman, in the plenitude of his sentience, after turning all, non-sentient things into his own form, remains established in his own real form. (Of the three states, the Turya-jāgaraṇa, the Turya-svapna, and the Turya-suṣupti, the first two resemble fire with smoke and flame respectively, while the last remains steady and changeless, like live coals). (8)

EXPOSITION OF THE TURYA-TURYA

Standing above the Avikalpānujñāikarasa of the fourth quarter, as the Avikalpāvikalpa of the fourth

quarter of the Brahman, resembling the changeless fire present in live coals is the Turya-turya, the changeless Ātman which on account of its being beyond the range of the mind and speech, (as it is incapable of being accomplished by any means but the denial of all kinds of perceptions apart from its own), is of the form of pure sentience alone, of the four forms of the Oṭṛ, the Anujñāṭṛ, the Anujñāikarasa and the Avikalpa-caitanya-s, corresponding to the Mātrās, A-kāra, U-kāra and Ma-kāra, and the Ardhamātrā, of the Praṇava and is verily the Oṃkāra alone, and nothing else. Whatever there is in this world of the character of name and form, all this is verily this Ātman alone, for the reason that it has to be sought after, only in the Turya-turya alone, (as, before the accomplishment of the Turya-turya, everything apart from it has to be denied), for the reason that it is of itself of the character of pure sentience, for the reason that it is of the character of the Oṭṛ, the gross part of the Turya, that it is of the character of the Anujñāṭṛ, the subtle form of the Turya, that it is of the character of the Anujñāikarasa, the Bīja part of the Turya, that it is of the character of the Avikalpa, the fourth part of the Turya, and for the reason that it is of itself of the character of the Avikalpāvikalpa, the Turya-turya. All this is verily of the Avikalpa-form, (that is ultimately and for ever changeless). Therein there is nothing at all of the character of differentiation. Therein there is nothing at all, either in reality, or as it is understood in everyday life, or by way of implication, in the nature of

differentiation, in name, form, or action, into the Oṭṛ and other sub-divisions, nor is there change of any kind. (9)

INSTRUCTION CONCERNING THE TURYA-TURYA

Then, regarding the fourth quarter of the Brahman, the Avikalpāvikalpa, that is the Turya-turya, which cannot be demonstrated, as it is not affected by the Oṭṛ and other perceptions and cannot therefore be perceived, there is however this instruction in the Veda to the effect that it is incapable of being split up into Mātrā-s, (A-mātrā-) that it is the fourth sub-division of the fourth quarter, which consists of the Turya-vis'va, the Turya-virāj, the Turyotṛ and the Turya-turya; which cannot be discoursed upon (as a sub-division or limb of the Brahman, but is itself the Brahman alone); which results from the abatement of the phenomena (of perceptions commencing from the Jāgrat-jāgrat and ending with the Avikalpānujñāikarasa), of the world at large, (itself remaining changeless for all time); and is (for that very reason) the highest auspicious state (of the form of disembodied aloneness); and that is Non-dual, (remaining as absolute existence without a counter-part, as the highest import of all the Veda-s, manifesting itself as the absolute, peerless existence). The Oṃkāra, (that is the Praṇava of an all pervading character, indicative of the Brahman) is the Ātman alone (of the form of the Turya-turya, for the reason that the denotation culminates as the thing denoted).

He who knows thus, attains his own Ātman, through his own Ātman, (with the conviction that he is the Ātman alone, and simultaneously with such conviction, becomes the Brahman alone). (10)

ATTAINMENT OF THE TURĪYA-STATE BY THE
MANDĀDHİKĀRIS (THOSE THAT ARE FEEBLE)
THROUGH THE AID OF THE KING
OF MANTRAS

Even he who is feebly qualified to attain the Turīya, will verily attain the Turīya-turīya, as a valiant votary (Vīra) through the King of Mantra-s, the Anuṣṭubh in praise of the Lord Nṛsiṃha. It is this Mantra, which is the King of all Mantra-s; it alone causes one's own Ātman to manifest itself (as pure sentience); it is powerful enough to destroy all (ignorance and its concomitants); it does not brook the defeat of its votary, at the hands of his adversaries, the elements of ignorance of the Ātman, itself being all-powerful, all-pervading, (with its four feet, pervading in all directions, even like the four sub-divisions of the Turīya extending over all states), ever effulging upwards with its radiance, (like the self-manifest Turīya), devoid of passion, hatred and other concomitants of ignorance, (like the Ātman), eradicating all obstructions tending to restrain its influence, (like the Turīya over-powering the baneful influence of ignorance), ever devoid of the dual state, (like the Turīya, which is absolute and peerless), and being of the form of unsurpassed bliss, (like the

Turya of unalloyed bliss), being pure existence alone (like the Turya), wherein abide all with the firm conviction, "I am one, in whom all ignorance, darkness, and delusion have entirely abated." Hence, the Vīra (valiant votary), should be absorbed in the contemplation of this Ātman (of bliss), the transcendent Brahman, (devoid of the three divisions), in this manner alone, and become Nṛ-siṃha alone." (11)

KHAṆḌA III

MEDITATION ON THE FOUR COMPONENTS OF THE
PRAṆAVA, THE KING OF MANTRA-S AND
THE LIKE, AS THE TURİYĀTMAN

What is verily the first Mātrā, (known as the A-kāra) of the Praṇava, (described in the Pūrva-tāpinī), is the first quarter of the Praṇava, and of the King of Mantra-s. The second Mātrā, (the U-kāra) is the second quarter; the third Mātrā (the Ma-kāra), is the third quarter; and the fourth (A-mātrā, the Ardha-mātrā), which is of the form of the Oṭṛ, the Anujñāṭṛ, the Anujñā and the Avikalpa, is the fourth quarter of the Praṇava and of the King of Mantra-s. Through that fourth quarter described above, going in quest of the fourth sub-division of the fourth quarter, *viz.*, the Turya-turya, of the four-fold Ātman (of bliss) and contemplating thereon, through the Turīya, (as identical with the fourth Mātrā of the Praṇava, as well as the fourth quarter of the King of Mantras), in accord with the

Guru's precept, the votary should throw into the background all this phenomenal world, which stands apart from the Ātman, through complete negation and remain firmly established with the conviction, "I am the Turyātman alone." (1)

MEDITATION ON THE FIRST QUARTER

What is verily the first Mātrā, (the Ā-kāra) of the Praṇava, is the terrestrial region, (the seven islands girt by the seven seas), the A-kāra is also the Ṛg-veda (of the character of Ṛk-s). Brahman (the creator) is the presiding deity, and the eight Vasu-s are the deities exercising their beneficent influence over it. The twenty-four-syllabled Gāyat-trī is its metre. The Gārha-patya is its fire. This Mātrā forms the first quarter of the Praṇava and the King of Mantra-s. This first quarter again forms the Ātman of the four-fold character in all the four quarters, because of its gross, subtle, Bija and Sākṣī characteristics. (2)

MEDITATION ON THE SECOND QUARTER

The second Mātrā, is the Antarikṣa (mid-ethereal) region ; that is the U-kāra ; that alone is the Yajur-veda composed of Yajur-hymns, glorifying the sacrifice. Viṣṇu, the sustainer of the world, is its presiding deity. The eleven Rudra-s (of the form of the five organs of perception, the five organs of action and the mind) are the deities exercising their beneficent influence over it.

The forty-four-syllabled Triṣṭubh is its metre. The Dakṣiṇā is its fire. This Mātrā forms the second quarter of the Praṇava and the King of Formulas. This second quarter again forms the Ātman of the four-fold character in all the four quarters, because of its gross, subtle, Bija and Sākṣī characteristics. (3)

MEDITATION ON THE THIRD QUARTER

The third Mātrā is the celestial region ; that is the Ma-kāra ; that alone is the Sāma-Veda composed of Sāman-s that are melodiously chanted. Rudra (the destroyer) is the presiding deity and the twelve Āditya-s (suns) identical with Rudra and of the character of the twelve solar months are the deities exercising their beneficial influence over it. The forty-eight-syllabled Jagatī is the metre. The Āhavanīya, wherein oblations are offered, is its fire. This Mātrā forms the third quarter of the Praṇava and the King of Formulas. This third quarter, again, forms the Ātman of the four-fold character in all the four quarters, because of its gross, subtle, Bija and Sākṣī characteristics. (4)

MEDITATION ON THE FOURTH QUARTER

What is reputed as the Ardha-Mātrā at the end of that Praṇava completing its four-fold character, that is the Lunar world, that is the Oṃkāra ; that is the Atharva-veda composed of Atharvan-hymns, (specially used in the six observances and seen by the seer,

Atharvāṅgiras). The diluvian fire, which reduces the three worlds to ashes, is the presiding deity and the forty-nine Marut-s (winds) are the deities exercising their beneficial influence over it. The ten-syllabled Virāt is the metre. The Ekarṣi, (well known in the Atharvan-s), is the fire. This Mātrā, which is internally and externally manifest, is known in the S'āstra-s as the Bhāsvatī (radiant). That forms the fourth quarter of the Praṇava and the King of Formulas. That fourth quarter, again, forms the Ātman of the four-fold character in all the four quarters, because of its gross, subtle, Bīja and Sākṣi characteristics. (5)

THE DISSOLUTION OF ALL IN THE TURYA-TURYA

Splitting the three Mātrā-s and the fourth A-mātrā likewise, into separate Mātrā-s, and meditating on them respectively as the Oṭṛ, the Anujñāṭṛ, the Anujñai-karasa and the Avikalpa and conceiving of them all as one, one should dissolve all of them in the Turya-Turiya, the non-differentiated Brahman. (6)

ATTAINMENT OF THE TURYA-TURYA AS THE FINAL RESORT

The all-knowing most-exalted knower of the Brahman, that has attained immortality (of the form of disembodied aloneness), that has offered all his perceptions as oblations to the fire of his Ātman, (in whom all perceptions and ideations stand abated), that is

transparently pure, that has taken his firm stand on his own Ātman, and on that account is devoid of all obstacles, that could rouse him from his ecstatic trance, having, realized this (Turya-Turya, the highest state, as the Ātman alone), through control of his breath and the mind, (which is controlled by breath-control), and having with the strength of such realization, seen all these, (the quarters and Mātrā-s of the Praṇava and the King of Formulas in praise of Nṛsimha and their points of coincidence and divergence, and arrived at the conclusion that there is nothing remaining apart from the Turya-Turya), becomes void of the phenomenal world, (through the denial of every thing apart from the Turya-Turya of his realization). (7)

THE FORM OF THE SA-KALA BRAHMAN (BRAHMAN WITH KALA OR PARTS)

Then the least-qualified votary, who cannot be expected to command the facilities for the direct perception of the Turya-Turiya that persons with superior and intermediate qualifications command, should have recourse to the following method for being awakened to such perception. The Ātman of the four-fold character is Sa-kala being composed of the groups of parts of the four quarters of the King of formulas in praise of Nṛsimha, impregnated with the Omkāra, and composed of the Mātrā, A-kāra, representing the Vis'va, the Virāḍātman enriched by experiencing the four subdivisions of the Jāgrat (waking) state, in its first

quarter ; of the Mātrā, U-kāra, representing the Taijasa, the Hiranya-garbha, enriched by experiencing the four subdivisions of the Svapna (dreaming) state, in its second quarter ; of the Mātrā, Ma-kāra, representing the Prājña, the Īśvara, enriched by experiencing the four subdivisions of the Suṣupti (sleeping) state, in its third quarter ; and of the A-mātrā, the Ardha-mātrā representing the Oṭṛ, the Anujñātṛ, the Anujñāikarasa and the Avikalpa of the Turīya (fourth) state in its fourth quarter. This Ātman is possessed of the character of the substratum of all phenomenal existence, is full of the immortal (Turya-Turya), the Brahman, being very much akin to it ; and is of the character of Brahman, Viṣṇu, Rudra and the diluvian fire, being composed of the syllables of the Praṇava and the King of Formulas. (8)

MEDITATION ON THE SA-KALA BRAHMAN

Ignorant folk, not knowing that all this phenomenal existence is of a four-fold aspect, that the Turya-Turya stands in reality unaffected by the experiences commencing from the Jāgrat-Jāgrat and ending with the Anujñāikarasāvikalpa which are false and that it is verily the Brahman alone remaining by itself apart from all are swirling as they do in worldly existence. For their regeneration, through intense application to Jñāna-Yoga, for the attainment by them of the requisite purity of mind, the Turya-Turya alone is expounded hereunder. Then (after studying the Veda-s

and attaining the grace of the Guru), the votary should steadily fix on the great seat in the interior of the Suṣumnā-path, fit to be the resting place of the Lord S'ri-Nṛsiṃha, this Sa-kala Brahman possessed of the mūlādhāra as its support that is all-embracing and full of immortality and hence of the four-fold character, this Nṛsiṃha-Paramātmā of the character of self-luminous existence and bliss, along with his retinue of devotees, attached to him alone and to none other, [or along with the thirty-two Āvaraṇa-devatā-s forming his retinue of Aṅga-s, (parts, spoken of in the first Tāpinī), who is of the fourfold-seven forms of the earth, the A-kāra the Ṛg-veda, Brahman, the Vasu-s, the Gāyatrī-metre and the Gārhapatya fire; of Mid-ether, the U-kāra, the Yajur-veda, Viṣṇu, the (eleven) Rudra-s, the Triṣṭubh-metre and the Dakṣiṇā fire; of the celestial region, the Ma-kāra the Sāma-veda, Rudra, the (twelve) Aditya-s, the Jagatī-metre and the Āhavanīya fire; of the Lunar region, the Oṃkāra, the Atharva-veda, the diluvian fire, the Marut-s, the Virāḍ-metre and the Ekaṛṣi-fire, or who is of the fourfold character of the Oṭṛ, Anujñāṭṛ, the Anujñāikarasa and the Avikalpa respectively of the form of gross, subtle, Bija and Sākṣi sentience and also fix the Praṇava of the form of the fire of Nṛsiṃha, in the interior of the fire of the Mūlādhāra that is of the form of a triangle]. Then should he worship the A-kāra Brahman (the creator) of the seven-fold forms, (earth and others), and of the fourfold character, (the gross Viśva and others of the waking state) in the

navel ; the U-kāra Viṣṇu (the all-sustainer) of the seven-fold forms (mid-ether and others), and of the fourfold character (the subtle Taijasa and others of the dreaming state) in the heart ; the Ma-kāra Rudra, (the all destroyer) of the seven-fold forms, (the celestial region and others) and of the fourfold character, (the potential Prājña and others of the sleeping state) in the middle of the eye brows ; and the Ardha-mātrā, (consisting of the Nāda, (nasal sound), the Bindu (dot) the Kalā and the Kalātita of the Omkara, of the seven-fold forms, (the lunar region and others), of the four-fold character, (the Oṭṭ, the Anujñātṛ, the Anujñāikarasa and the Avikalpa of the Sākṣi state) ; the omnipotent Īśvara of all phenomenal existence, of the four times seven-fold forms and of the four-fold character, who is of the form of the Omkāra, (made up of A-kāra, U-kāra and Ma-kāra and the Ardha-mātrā of the character of the Bindu, the Nāda, the Kalā and the Kalātita) in the Dvādasānta of the Sahasrāra, (twelve digit-lengths from the chin measuring upwards) ; and last of all the Turiya-Turya, the Brahman of the seven forms (the Turya of the four states and the Turyātita of three states) of the fourfold character (of Oṭṭ and others), of the four times seven-fold character (detailed above), of the four-fold character, of the form of the nectar of bliss, in the Ṣoḍasānta, (sixteen digit-lengths) beyond the Sahasrāra, (in the path of Aries and the like, after piercing through the six centres situated in the Suṣumnā-path).

THE ATTAINMENT OF THE TURYA-TURYA THROUGH MEDITATING ON THE SA-KALA BRAHMAN

Then, having worshipped in this manner, these, (*viz.*, Brahman, Viṣṇu, Rudra and the Turiya-Brahman of the form of the import of the King of Formulas and the Brahma-Praṇava, super-imposed on the A-kāra, U-kāra, Ma-ḥāra and the Ardha-mātrā), as being of the form of real existence, sentience, bliss and immortality, along with the Oṭṛ and others established in the gross, subtle and other Mātrās; having worshipped in four ways, first worshipping the three separately and then as made up of all the three collectively, and performed mental worship through the firm conviction that there is nothing apart from the Turya-Turya, the lord Nṛsiṃha, the Paramātman, in the attitude "I am that Turya-Turya, the lord, Nṛsiṃha, the Paramātman," and having worshipped separately Brahman, the creator, Viṣṇu, the sustainer and Rudra, the destroyer, as if they stand apart from one another, in the navel, the heart and the middle, of the eye-brows respectively, (but in reality forming the non-differentiated impersonal Trinity, the Brahman of the Sahasrāra) and also the three together, in the impersonal character of the bliss of the Turya-Turya of the form of the lord, Nṛsiṃha, one should thereafter worship all of them together, as the non-differentiated impersonal Nṛsiṃha alone. Having worshipped them, both in the differentiated and non-differentiated states, four times, after offering them all in their gross, subtle,

Bīja and Sākṣī states as oblations, one should firmly take his stand on his own Ātman. Then, after withdrawing the subtile marks of the three different states, waking, dreaming and sleeping in their gross, subtile, Bīja and Sākṣī forms, one should dissolve them along with the four-times four-fold character of the import of the King of Formulas and the Praṇava, in the Mūlādhāra. After causing the radiance emanating from the Mūlādhāra to pervade the three bodies, (gross, subtile and causal), entirely through the three quarters, the Viśva, the Virāj and the Oṭṭ, superimposed on the three Mātrā-s of the Praṇava, the radiance of the Turīya-Ātman, (which is their non-differentiated substratum pervading all the four quarters, as if to demonstrate that there is nothing at all apart from itself) stands as the radiance alone of the form of the sentience of the Ātman, having derived the power of eclipsing the ignorance (of the Ātman) and its concomitants, and attained identity with the three Guṇa-s (of Brahman, Viṣṇu and Rudra, *viz.*, mobility, rhythm and inertia), after dissolving the great Virāj of a gross character (with his four subdivisions) in the great Hiraṇya-garbha (of a subtile character with his four subdivisions), the great Hiraṇya-garbha in the great Īśvara, (the prime cause of creation, sustenance and destruction, with his four subdivisions) and likewise the great Īśvara in the great Turīya of the form of the Oṭṭ, the Anujñātṛ, the Anujñāikarasa and the Avikalpa; thereafter this radiance of the Ātman stands as the Brahman alone, as the Turīya-Turīya after grasping the perceptions of

the Oṭṛ, the Anujñāṭṛ, the Anujñāikarasa and the Avikalpa, along with the Mātrā-s corresponding to them. (10)

KHAṆḌA IV

THE APPLICATION OF THE MIND TO THE
TURIYA-TURIYA AS THE ĀTMAN

Having made salutation unto the innermost Ātman, that becomes the transcendent Brahman with the riddance of the difference between the innermost and the transcendent, that is the Oṃkāra, transcending the three subdivisions by Mātrā-s, that manifests itself at the end of the Turiyomkāra, as the Ardha-mātrā devoid of measurement and of the character of the Turya-turya), with the King of Mantra-s, the Anuṣṭubh in praise of Nṛsiṃha and propitiated the Paramātman, Nṛsiṃha, denoted by the nine terms commencing from "Ugram," and ending with "Mṛtyu-mṛtyum," with the words, "I make salutation unto thee," and seeking His grace, with the words, "O Lord, do thou vouchsafe thy grace unto me and lift me up, much in the same manner as thou didst Prahlāda of yore," and thereafter denying the existence of whatever is apart from the Paramātman, in the attitude that all is the Turya-Turya alone, that manifests itself at the end of the Oṃkāra and that there is nothing apart from it, the votary should dissolve all that by meditation, of "Om" and remain meditating on "Ahaṃ" (I) in the attitude,

“ I am that non-differentiated, peerless Paramātmān Nṛsiṃha alone.” (1)

RULE RELATING TO THE DENIAL OF THE APPREHENSION OF THE IMPORT OF WORDS AND SOUNDS OF OMKĀRA

Then, after making salutation unto the self-same Atman, that is the transcendent Brahman, the Omkāra that manifests itself as the Turya-Turya, at the end of the Turiyomkāra, the Lord Nṛsiṃha of the character of the eleven words of the King of Mantra-s, the Anuṣṭubh in praise of Nṛsiṃha and denying even the apprehension of the import of the multitude of words and sounds of the Omkāra, the votary should firmly establish himself in the Ātman alone. (2)

RESTING ONE'S MIND FIRMLY ON THE NON- DIFFERENTIATED BRAHMAN ALONE

Then, after meditating upon the self-same Ātman, that is the transcendent Brahman, the Omkāra, that manifests itself at the end of the Turiyomkāra, with the Praṇava and making salutation with the King of Mantra-s, the Anuṣṭubh in praise of Nṛsiṃha, thereafter conceiving of the innermost Ātman of existence, sentience, and bliss, the Paramātmān, non-differentiated from the Brahman, that is denoted by the nine words commencing from “ Ugram,” and ending with “ Mṛtyu-mṛtyum,” indicative of the import of the

King of Mantra-s, the Anuṣṭubh in praise of Nṛsimha, of eleven words, which are full of the character of Sat (existence), Cit (sentience) and Ānandaṃ (bliss), thereafter bringing the innermost Ātman, indicated by the word Ahaṃ, (I) of the King of Mantra-s, which is indicative of the import of the term, tvam, (thou) of the Mahā-vākya, the votary should establish the identity of this Ātman with the Brahman (indicated by Nṛsimha denoted by the nine words) of the Anuṣṭubh, through his mind functioning with the broadest indivisible conception, "I am the Brahman, the Paramātmā Nṛsimha," "The Brahman, the Paramātmā Nṛsimha am I," thus leading the Brahman which had assumed various aspects through ignorance to its one, real, non-differentiated, infinite state of existence. This establishment of the non-differentiated character of the Brahman should be verily accomplished through the Anuṣṭubh alone. (3)

THE KING OF MANTRA-S, THE MEANS OF BRINGING ABOUT THE IDENTITY BETWEEN THE BRAHMAN AND THE ĀTMAN

This U-kāra alone is the "Nṛ," (the import of the nine words commencing from "Ugraṃ," and ending with "Mṛtyu-mṛtyuṃ," indicated by the initial U-kāra is identical, as the object of worship, with what is denoted by the entire Mantra, the word, "Nṛsimhaṃ," indicated by its initial syllable "Nṛ.") This "Nṛ" alone is verily the all-embracing Ātman, always

everywhere. This Siṃha (Lion) is the Paraṃātman, the supreme overlord, (that is strong and powerful enough to burst open the skull of ignorance of the form of the mightiest elephant in ichor). This Paraṃātman, remaining as the all-penetrating Ātman everywhere, at all times and under all circumstances, consumes all things apart from his own Ātman. Nṛsiṃha, the Paraṃātman alone is one, without a peer, wherein all things meet with their dissolution. This Nṛsiṃha, identical with the Oṃkāra, is the Turīya manifesting itself at the end of the Turīyomkāra-as the Turya-Turya, (the Brahman). This Turya-Turya alone is the Ugra, (the scorching one), that consumes all experiences of the phenomenal world, commencing from the Jāgrat-jāgrat, and ending with the Anujñāikarāsāvikalpa. This alone is Vīra, the valiant one, (that brings about the destruction of all phenomenal existence resulting from ignorance). This alone is Mahān the mightiest of the mightiest. This alone is of the form of the great Viṣṇu (being unrestricted in super-abundance). This alone is Jvalan, the radiant one. This alone is Sarvatomukha, having face turned in all directions, (as Virāṭ-puruṣa). This alone is Nṛsiṃha, the man-lion, (the innermost Ātman non-differentiated from the Brahman). This alone is Bhīṣaṇa which bears the most terrific aspect (towards those not faithfully devoted towards the Ātman). This alone is Bhadra of the most auspicious form (of disembodied aloneness). This alone is Mṛtyu-mṛtyu the death unto death, (dealing death unto the mortal ignorance of the Ātman). Unto

this alone I make salutation (as the innermost Ātman non-differentiated from the Paramātman). This alone is "Ahaṃ" (I) being the innermost sentence that forms the basis of the settled faith in the conception of "I," the real Ātman. In this manner should the knower of the Brahman, firmly convinced in the identity of the innermost Ātman with the transcendent Brahman, steadily apply himself to the Anuṣṭubh in praise of Nṛsiṃha as identical with the Brahman alone. (4)

ILLUSTRATIVE FORMULAS WITH IDENTICAL IMPORT

In this connection there occur two verses : Having got a firm hold on the Lion, (so well demonstrated by the King of Formulas, the Anuṣṭubh in praise of the Lord, Nṛsiṃha,) the Turya-Turiya, the peerless Brahman, (that is the Ātman alone, in the attitude, "I am that peerless," Turya-Turiya, the Brahman that is the Ātman alone), gathering together the various experiences possessed of the attributes, Satva, Rajas and Tamas, generated by one's own inner senses (*viz.*, the organs of perception and actions, as well as the mind of volitions, thought, intelligence and individuality) and bringing them to bear on the horn (limbs) of the Praṇava and the King of Formulas, the Anuṣṭubh in praise of Nṛsiṃha; and then abandoning through denial all perceptions apart from the Praṇava and the King of Formulas, indicative of the Brahman, in the attitude, "Apart from the Brahman, there is nought

else, nought else," then bringing under control, through proper discipline, that wandering and wayward damsel, the mind, with her thousands of crooked transformations, tending to go astray at every moment, appearing as pulsating with vital energy and yet not really existent; and then suppressing her through complete desertion (negation), thereafter by completely consuming her, (through total annihilation of all these), with the aid of the lion (of the form the Brahman accomplished through such annihilation), such a votary alone is the valiant one, who remains as the peerless Ātman, as the absolute Brahman without a counterpart. Having touched the experiences possessed of the attributes. Satva, Rajas and Tamas, born of the functions of the senses and the mind, pierced by the horns (limbs) of the Praṇava, with the four quarters of the Praṇava and the King of Formulas in praise of Nṛsiṃha, and thus having brought them under their purifying influence, and completely suppressed them all thereafter, in the attitude "There is nothing else apart from the limbs and the quarters of the Praṇava and the King of Formulas, which constitute the Brahman," and thence given up even the belief in the limbs and the quarters of the Praṇava and the formula which aided in such suppression of things apart from the Brahman, the votary should eclipse even this functioning of the mind in the Brahman and become the Brahman alone. After making salutations unto this Nṛsiṃha of the form of Brahman over and over again, and actually realized the same, the votary himself becomes Nṛsiṃha,

(the Brahman) alone, simultaneously with such realization. (6)

KHAṆḌA V

IDENTITY BETWEEN THE A-KĀRA AND THE
ANUṢṬUBH-FORMULA

Then (after demonstrating the identical character of the Praṇava and the king of formulas), this (the first letter of the nine words of the formula, in praise of Nṛsimha, indicative of such formula), the A-kāra alone of the Praṇava (which unsurpassingly pervades the entire denotation of the words of the formula, as it does, in other words, of the Praṇava), entirely pervades the real form of the lord, Nṛsimha, the Paramātmā. This A-kāra remains in the Ātman alone, in the radiant Lord Nṛsimha, the Brahman, for the reason that this Nṛsimha alone is verily the most pervasive, and not any other apart from him ; this (Nṛsimha) alone is the passive all-witness, (bearing testimony to all experiences of the phenomenal world, always remaining devoid of the conceptions, "this am I," "this is mine"). This (Nṛsimha) of the character of A-kāra, is the supreme overlord (directing the phenomenal world created by himself, and in that capacity is) inherent in all creatures. All this (phenomenal existence) is verily nought. This (Nṛsimha) is verily the most pervading. Whatever of all this (phenomenal existence) is believed to exist, that is really this Ātman (the lord, Nṛsimha).

(Hence all is the Ātman). Whatever is believed to exist in various forms as apart from the Ātman is merely illusion (caused by the ignorance of the Ātman); with the vanishing of such ignorance and the dawning of the knowledge of the Ātman, the Turya-Turya that throws into the back-ground the conception of overlordship of the Ātman, that alone remains. This alone, (the A-kāra of the character of Nṛsiṃha that is the most pervading is the Ugra, (the scorching one); this is verily the most pervading. This alone is the Vira, (the valiant one); this is verily the most pervading. This alone is the Mahat, (the mightiest of the mightiest); this is verily the most pervading. This alone is the Viṣṇu, (the form of unrestricted super-abundance); this is verily the most pervading. This alone is the Jvalat, (the radiant one); this is verily the most pervading. This alone is the Sarvatomukha, (the Virāt-puruṣa with his face turned in all directions); this is verily the most pervading. This alone is the Nṛsiṃha, (the man-lion, the innermost Ātman non-differentiated from the Brahman); this is verily the most pervading. This alone is the Bhīṣaṇa, (with the most terrific aspect towards unbelievers); this is verily the most pervading. This alone is the Bhadra, (the most auspicious form of disembodied aloneness); this is verily the most pervading. This alone is the Mṛtyu-mṛtyu, (the death unto death, dealing death unto the mortal ignorance of the Ātman); this is verily the most pervading. Unto this alone I make salutation as the innermost Ātman non-differentiated from the

Paramātmān; this is verily the most pervading. This alone am I, being the innermost sentience that forms the basis of the apprehension of the conception of "I," the real Ātman, this is verily the most pervading. He who knows thus becomes the radiant Lord Nṛsiṃha, the Brahman, (whether he be god or man, with the requisite qualification); the self-same knower becomes devoid of desires (leading to the delusion about the existence of things apart from the Ātman); he becomes devoid of the scope for the springing of desire, (with all his inner-senses well-regulated, even though he had previous knowledge and direct experience of sensual pleasures, unlike a fresh-born babe); he becomes one who has attained his heart's desire, (entirely absorbed in the direct investigation of the Ātman, in the belief that there is nothing worthy of being coveted after, other than the attainment of the Brahman); he becomes ever given to the desire for the attainment of the Ātman, (hungering and thirsting after it, for the reason that remaining as the Ātman alone is the highest desire covetable by an upright man). The Prāṇas (the vitalities) of such a one do not leave his body, but only find their repose therein (in the Brahman alone). Remaining as the Brahman alone, he becomes the Brahman. (1)

IDENTITY BETWEEN U-KĀRA AND THE ANUṢṬUBH-FORMULA

Then, this (Anuṣṭubh-formula) alone is the U-kāra (of the Praṇava), which performs the highest function

in the real form of the Lord Nṛsimha, the Paramātmān. This U-kāra remains in the Ātman alone, in the radiant Lord, Nṛsimha, the Brahman, (for the reason that both of them, the U-kāra and Nṛsimha, the Paramātmān are alike the highest, each in its own sphere). For that reason, this (Nṛsimha of the form of U-kāra) is verily the real form of the infinite existence, (the Brahman) unaffected by the three durations, and there is no other apart from him. Should any such be deemed to exist, that is verily unreal, like the rope-serpent unknowable and incapable of manifesting itself, it being of the character of non-sentience. This (Nṛsimha of the character of U-kāra) is verily self-manifest, is unattached to the inner senses, does not countenance anything else, it being the Ātman alone and hence unattainable through any other means. This is the peerless Ātman alone, and is verily the highest. This (Nṛsimha of the form of U-kāra) alone is the Ugra, (the scorching one); this is verily the highest. This alone is the Vīra, (the valiant one); this is verily the highest. This alone is the Mahat, (the mightiest of the mightiest); this is verily the highest. This alone is the Viṣṇu, (the form of unrestricted super-abundance); this is verily the highest. This alone is the Jvalat, (the radiant one); this is verily the highest. This alone is the Sarvatomukha, (the Virāt-puruṣa with his face turned in all directions); this is verily the highest. This alone is the Nṛsimha, (the man-lion, the innermost Ātman non-differentiated from the Brahman); this is verily the highest. This alone is the Bhīṣaṇa, (with the most

terrific aspect towards non-believers or the Ātman); this is verily the highest. This alone is the Bhadra, (the most auspicious form of disembodied alone-ness); this is verily the highest. This alone is the Mṛtyu-Mṛtyu, (the death unto death, dealing death unto the mortal ignorance of the Ātman); this is verily the highest. Unto this alone I make salutation, as the innermost Ātman non-differentiated from the Paramātman; this is verily the highest. This alone am I, it being the innermost sentience forming the basis of the apprehension of the conception of "I" the real Ātman; this is verily the highest. Hence he who knows thus, becomes the Ātman alone, becomes the radiant Lord Nṛsiṃha, the Brahman, whether he be god or man, with the requisite qualification; the self-same knower becomes devoid of the desire leading to the delusion about the existence of things apart from the Ātman; he becomes devoid of the scope for the springing up of desires, with all his outer and inner senses well-regulated, even though he has had previous knowledge and direct experience of sensual pleasures, unlike a fresh born babe; he becomes one who has attained his heart's desire, entirely absorbed in the direct investigation of the Ātman, in the belief that there is nothing worthy of being coveted after, apart from the attainment of the Brahman; he becomes ever given to the desire for the attainment of the Ātman, hungering and thirsting after it, for the reason that remaining as the Ātman alone is the highest desire covetable by an upright man. The Prāṇas (Vitalities) of such a one do not leave his body,

but only find their repose in the Brahman alone. Remaining as the Brahman alone, he becomes the Brahman alone. (2)

IDENTITY BETWEEN THE MA-KĀRA AND THE ANUṢṬUBH-MANTRA

Then, this (Anuṣṭubh-mantra) alone is the Ma-kāra (of the Praṇava), which implies the height of glory of the real form of the Lord, Nṛsiṃha, the Paramātmān. This (Ma-kāra) remains in the Ātman alone, in the radiant Lord, Nṛsiṃha, in the Brahman, (for the reason that both of them alike imply the highest glory). Hence, this Nṛsiṃha of the form of Ma-kāra, (the innermost Ātman non-differentiated from the transcendent Brahman) is of a non-differentiated form, (it being indivisible and significant, owing to the absence of ignorance, which alone affords scope for differentiation) and is self-manifest, (it being of the form of sentience). This is the Brahman alone, it being of the most pervading, transcending all, (like the A-kāra and U-kāra aforesaid by implication. This alone, even though it is the Brahman that excels all others, that is omniscient, knowing as it does that apart from itself all is nought, is nevertheless invested with the Mahā-māyā, (the great illusion veiling the Brahman and causing the delusion of the creation, sustenance and destruction of all phenomenal existence) and is of the character of the height of power and glory. This (Nṛsiṃha of the form of Ma-kāra) alone is the Ugra, (the scorching one);

this is verily the highest glory. This alone is the Vīra, (the valiant one); this is verily the highest glory. This alone is the Mahat, (the mightiest of the mightiest); this is verily the highest glory. This alone is Viṣṇu, (the form of unrestricted super-abundance); this is verily the highest glory. This alone is the Jvalat, (the blazing one); this is verily the highest glory. This alone is the Sarvato-mukha, (the Virāṭ-puruṣa, with his face turned in all directions); this is verily the highest glory. This alone is the Nṛsiṃha, (the man-lion, the innermost Ātman non-differentiated from the Brahman); this is verily the highest glory. This alone is the Bhīṣaṇa, (displaying the most terrific aspect towards unbelievers); this is verily the highest glory. This alone is the Bhadra, (the most auspicious form of disembodied aloneness); this is verily the highest glory. This alone is the Mṛtyu-mṛtyu, (the dealer of death unto the death of the form of the mortal ignorance of the Ātman); this is verily the highest glory. Unto this alone I make salutation, as the innermost Ātman non-differentiated from the Paramātmā; this is verily the highest glory. This alone am I, (it being the innermost sentience forming the basis of the apprehension of the conception of "I," the real Ātman); this is verily the highest glory. Hence, one who knows, through the A-kāra and U-kāra, this Ātman, that is most pervading, that is the highest, that is the innermost sentience alone, that is the all-seeing, the all-witness, the all-eclipsing, the receptacle of all love, that is the absolute existence, sentience, and bliss, that is the one essence of all states and that is the

transcendent Brahman alone, becomes the Ātman alone the radiant Nṛsiṃha alone, the transcendent Brahman alone through the Ma-kāra. He who knows thus, whether he be god or man, with the requisite qualification, the self-same knower becomes devoid of the desire leading to the delusion about the existence of things other than the Ātman ; he becomes devoid of the scope for the springing up of desires, with all his outer and inner senses well-regulated, even though he has had previous knowledge and direct experience of sensual pleasures, unlike a fresh born babe ; he becomes one who has attained his heart's desires, entirely absorbed in the investigation of the Ātman, in the belief that there is nothing worthy of being coveted after apart from the attainment of the Brahman ; he becomes ever given to the desire for the attainment of the Ātman, hungering and thirsting after it, for the reason that remaining as the Ātman alone is the highest desire covetable by an upright man. The Prāṇas of such a one do not leave his body, but only find their repose in the Brahman alone. Remaining as the Brahman alone, he becomes the Brahman alone." Thus said Prajāpati, thus said Prajā-pati. (3)

KHAṆḌA VI

CONQUEST OF THE ASURA-S BY THE DEVAS WITH THE HELP OF THE ANUṢṬUBH-MANTRA

• Once upon a time, the Devas (of the celestial regions, Agni, Indra and others) were desirous of

knowing the real nature of this Ātman (of the form of self-manifest sentience), from the mouth of their foremost leader and Guru, Prajāpati. When they were putting forth all their efforts in that direction, demoniacal sin (of the form of the ignorance of the Ātman), invested them, (by forming a barricade round them in such a way as to deprive them of the power of knowing their own selves), created in them the desire to enjoy sensual pleasures, so inimical to the attainment of the knowledge of the Brahman. Though touched by such demoniacal sin, they gave expression to their chagrin thus: "Alack, we shall boldly face the situation and overcome this demoniacal sin," and thereby clearly found a way out. They came to know from the mouth of their foremost leader and Guru, Prajāpati, that they could accomplish their purpose only through the Anuṣṭubh-mantra in praise of the Lord Nṛsimha, that this Ātman alone, the Turīya-turīya, that manifests itself at the end of the Turīyomkāra, (the Brahman), is identical with the Lord Nṛsimha, indicated by the word, "Ugraṃ," (the scorching one), in the qualified aspect, that may be characterized as "A-nugraṃ," (the cool sentience of the Brahman), in the non-differentiated aspect, (and similarly by the following pairs of opposite expressions, the first of each pair indicating the qualified aspect and the second the non-differentiated aspect respectively); "Vīraṃ," (the valiant one), and "A-vīraṃ," (possessed of rhythm, due to the absence of passion and ignorance); "Mahāntam," (the mightiest of the mightiest), and

"A-mahāntam," (the subtlest of the subtlest); "Viṣ-
 num," (of the form of unrestricted super-abundance),
 and "A-viṣnum," (beyond which there is nothing to
 encompass); "Jvalantam," (the radiant one) and
 "A-jvalantam," (which is not outshone by any other
 radiance); "Sarvato-mukham," (the Virāt-puruṣa
 with his face turned in all directions) and "A-sarvato-
 mukham," (that could not be attained by any one
 turning his face in all directions, outward); "Nṛsim-
 ham," (the Man-lion incarnation of Viṣṇu) and
 "A-nṛsimham," (the innermost Ātman non-differen-
 tiated from the Brahman, that cannot be differentiated
 as man, the most highly evolved among the several
 orders of creation, or as lion, the king of beasts, the
 most highly evolved among all animals); "Bhīṣaṇam,"
 (that bears the most terrific aspect towards unbelievers
 of the Ātman) and "A-bhīṣaṇam," (the Brahman of
 the height of quiescence and fearlessness); "Bhadram,"
 (the most auspicious) and "A-bhadram," (that is the
 non-aspicious real existence, sentience and bliss);
 "Mṛtyu-mṛtyum," (the dealer of death unto the death-
 dealing ignorance of the Ātman) and "Āmṛtyu-
 mṛtyum," (the Brahman of the form of the immort-
 ality of disembodied aloneness, wherein there is the
 cessation of all unreal existence); "Namāmi," (unto
 which I make obeisance) and "A-nāmami," (wherein
 there is the cessation of differentiation between the maker
 and the receiver of the obeisance); "Ahaṃ," (the inner-
 most Ātman, the sentience that forms the basis of the
 apprehension of the "I"-conception) and "An-ahaṃ,"

(the Brahman, wherein there is the complete cessation of individuality). Thereupon, this (aforesaid) demoniacal sin of the Devas became turned into the peerless, non-differentiated, palpable radiance of infinite existence, pure sentience, and unsurpassed bliss. (1)

ATTAINMENT OF THE KNOWLEDGE OF THE ĀTMAN
THROUGH THE ANUṢṬUBH-MANTRA IN THE CASE
OF ONE WITH TAINT TOO IMMATURE TO
WEAR AWAY

For the reasons set forth above (as applicable to the Devas), even one possessed of taint not yet mature to "wear away, should know, through the Anuṣṭubh-mantra, in praise of Nṛsiṃha alone, this Ātman, the Turiya-turiya that manifests itself at the end of the Turyomkāra, (the Brahman), for the purpose of ridding himself of the delusion regarding the existence of things apart from the Ātman). By doing so, his demoniacal sin (of the form of the ignorance of the Ātman) will be turned into the peerless, non-differentiated palpable radiance of infinite existence, real sentience and unsurpassed bliss. (2)

THE ATTAINMENT OF THE PEERLESS NON-
DIFFERENTIATED STATE, THROUGH THE PRANAVA

Those Devas, becoming desirous of transcending the radiant stage of relative perceptions, apprehending fear alone as the result of the recurrence of the duality of differentiation between the knower, knowledge and

the thing known, between the Ātman and things apart therefrom, sought riddance from such fear, by having recourse to this Ātman alone, manifesting itself as the Turiya-Turiya at the end of the Omkāra (the Brahman), through the Anuṣṭubh-formula, and also through the Praṇava of sixteen Mātra-s, and remained firmly established in that transcendent Ākāśa of the Turya-Turya, (very much like the Ākāśa of the pot taking its place in the vast expanse of Ākāśa, when the pot is broken) ; their radiance of such relative perceptions, manifested itself (as the non-differentiated and absolute Brahman alone), long before all this phenomenal existence came to be created, sustained and destroyed. Though so manifested in the form of the Brahman alone, it was practically unmanifest, (it being manifest in a way that could not be adequately described), and was hence peerless (without a counterpart), incomprehensible (even to be truly described as peerless), devoid of any index, (as it bore no characteristic mark), self-manifest (remaining as itself alone having eclipsed the darkness of all false existence apart from itself and of the real form of palpable unsurpassed bliss. This alone became the Brahman devoid of all attributes. He, who knows thus, becomes the self-manifest transcendent Brahman alone. (3)

RENUNCIATION, THE MEANS TO ATTAIN THE BRAHMAN

• Those Devas, the disciples and followers of their Guru and foremost leader, Prajā-pati, having been

imparted instruction and learnt from the mouth of their Guru, Prajā-pati, about the attainment of the knowledge of the real nature of the Ātman, rid of the erroneous conception arising from looking upon the transient body typical of ignorance and its concomitants, as the Ātman and what pertains to it, finally remained as the Ātman alone, after reaching the stage of the direct perception of the Ātman. Some of them, who had not risen to the stage of direct perception, by way of employing the means to attain such perception, became absorbed in the gratification of their desires for procreating progeny, for their proper up-bringing, and the means to be employed therefor, in the gratification of their desire for acquiring wealth conducive to their well-being in this world and the world hereafter, and in the gratification of their desire for beauty through observance of sacrifices and rituals prescribed in the Veda-s and the Dharma-sāstra-s and the means to be employed therefor and ultimately finding that they could not accomplish their purpose by such means, desisted from taking further steps with a revulsion of feeling against the three kinds of desires and the means employed by them for their gratification and renounced worldly existence, devoid of a permanent abode to rest in (like snakes); without any relations, possessions, property or following worth the name, but for a bare loin-cloth to wrap round themselves with; with their tufts of hair clean-shaven (like pupils of the Sāma-Sākhā undergoing their course at the house of their preceptors); devoid of their sacrificial thread (like

children); blind to the generic existence of things apart from the Brahman; deaf in listening to the character-sketches of Asuras, artlessly simple (like S'ri-S'uka in the company of celestial damsels); having no desire for sex-union in the face of temptations, like Arjuna in the company of Urvas'ī; dumb alike in flattering or denouncing others; loitering aimlessly like mad men, (like Nārada, who was ever fond of circumambulating the world); tranquillized (like Vyāsa); possessed of self-control (like Nārāyaṇa); with their inner and outer senses thoroughly abated (like S'aunaka and others); forbearing (like Vasiṣṭha and others); with mental equipoise (like Lakṣmaṇa); delighting in their own Ātman; diverting themselves with their own Ātman and in the company of friends; whose Ātman has paired with (become identical with) the Paramātmān; who enjoy the unsurpassed bliss of the Ātman; who, having realized the Turya-Turya Praṇava alone imparted unto them by Prajā-pati as the self-manifest transcendent Brahman, that is devoid of all attributes, have their final repose therein alone, and remain as that alone. For the reason that there can be no liberation without the knowledge attained through renunciation, and for those that have not renounced worldly existence, there can be no confirmed stay in the Turya-Turīya-state, which is indicated by the Praṇava, nor the meditation thereon, nor the sanction to mutter the same, for that very reason, in the case of those Devas, (the disciples of Prajā-pati), the vow of renunciation of the three kinds of desires shall continue to be

observed, till it culminates in the attainment of the transcendent Brahman, the Turya-Turiya manifested at the end of the Turiyomkāra. (In other words, no time-limit should be imposed on the meditation or the Japa of the Praṇava, attended with the observance of the vow of renunciation of the Parama-haṃsa-type, but this should be continued, till one casts off his body. Should, for some unforeseen reason or other, the actual perception of the Turya-Turiya become unattainable in this body, such attainment is surely to be had at least in another incarnation, for the reason that there is the authority of the Vedānta-Sāstra behind it). In this manner, the sage-practitioner of the Praṇava-Japa sedulously cultivating it, after taking the vow of renunciation of the Parama-haṃsa-type, when the culmination in the Turya-Turiya, the Omkāra, is reached, actually perceives in his own Ātman, through his Ātman, that the unsurpassed state of the transcendent Brahman is the Ātman alone. (4)

ILLUSTRATION WITH A HYMN OF IDENTICAL IMPORT

Here is this verse (of identical import): After connecting the hornless (limbless) Avikalpā-vikalpa, (the Turya-Turya) with the horns or subdivisions (commencing from the Vis'va-vis'va and ending with the Avikalpānujñāika-rasa), one should connect the Lion (the four-footed Anuṣṭubh-formula in praise of the Lord Nṛsiṃha) with the horns, (the A-kāra. U-kāra, Ma-kāra and the Ardha-mātrā-limbs of the Praṇava), as

before, merely as a mental operation. Binding the horn (of the form of Ma-kāra, the quarter of the highest glory of the Praṇava), together with the two horns (of the form of Akāra and Ukāra, the most pervading and the highest quarters of the Praṇava), through the mind, the three gods (of the form of the three Ātman-s, (the Viśva, the Taijasa and the Prājña, the three presiding beings representing the three Guna-s, viz., Brahman, Viṣṇu and Rudra, the three presiding deities, the Virāj, the Hiraṇya-garbha and the Īśvara, the Upāsakas attain perfect indifference to worldly affairs through identifying the four feet of the Nṛsiṃhānustubh-mantra with the three mātṛā-s “A,” “U” and “M” and the Ardha-mātṛa of the Praṇava).—Thus. (5)

KHAṆḌA VII

REQUEST OF THE DEVAS FOR THE ATTAINMENT OF THE REALIZATION OF TURYA-TURYA

The gods spoke unto Prajā-pati, (their leader and Guru) thus: “May the lord once again expound unto us (the real nature of the Turya-Turya).” (1)

EXPOSITION AS TO THE MANNER OF ESTABLISHING IDENTITY BETWEEN THE ĀTMAN AND THE TURYA-TURYA

Prajā-pati complied with their request by saying, “I shall do so. Do ye listen,” and continued thus:

“ By making this Ātman of bliss go after the A-kāra, (the first Mātrā of the Praṇava) in accordance with the Guru's precept, one should realize the identical nature of A-kāra with the Ātman of bliss, for the reason that both of them have no origin, (the one being the Prime-cause of all existence, the other of all sounds), are immortal, (the one being infinite existence, the other lasting as long as infinite Nāda lasts), have no dotage, (the one being non-ailing, the other not subject to decay), thus demonstrating that they are beyond the province of the gross body, which alone is subject to these states are eternal (as both of them last for ever, even through sleep and the mahā-pralaya of the form of final dissolution of all phenomenal existence) are free from fear (of the dual state of differentiation), (the one incapable of differentiation from things apart from itself, the other running through all sounds incapable of being split up therefrom) are free from sorrow of all kinds, (having no special favourites whose loss they will bemoan), are devoid of all delusion, (the one giving little scope for ignorance and doubt, which alone generate delusion, the other having the freest scope for self-expression), thus demonstrating that they are beyond the province of the subtle body, experience neither hunger, nor thirst, nor are subject to relative differentiation as the Ātman is composed of the Avyākṛta, (the elementary substance out of which all things were created) and as the syllable A-kāra represents the elementary sound out of which all sounds have been evolved), and lastly both of them

stand apart unattached, (as the one assumes the character of the passive All-witness undergoing no change in the face of various perceptions and the other stands apart from other syllables, *e.g.*, in the form of the Avagraha). Similarly by making this Ātman of bliss, go after the U-kāra (the second Mātrā of the Praṇava), in accordance with the Guru's precept one should realize the identical nature of the syllable, U-kāra, with this Ātman that is self-manifest, the transcendent Brahman, the lord Nṛsiṃha, for the reason that both of them are excellent (the one being the highest state of existence, sentience and bliss and the other being placed above the syllable "A," which pervades all sounds, and implying excellence where-ever it is found); are the causes of the creation of all phenomenal existence, (the one of things apart from the Brahman and the other of all sound-phenomena); (in that they enter in the most subtle manner into the frames created by themselves), cause them to function exceedingly well by pervading them entirely, regulate them in various ways after developing immense affection for them; act in a way contributing to the excellence of all beings; ward them off from taking to the wrong path; eclipse all other perceptions completely (the one by outshining everything apart from itself and the other by making all other sounds indistinct in pronunciation apart from it); are subject to the delusion of assuming different states and forms that are not their own, (the one as the Viñāḥ, the Hiraṇya-garbha and other forms, in the Jāgrat-jāgrat and other states, ending with the

Anujñai-karasā-vikalpa, while remaining as the Turya-turya, the Brahman alone, the other though apparently "U," the second Mātrā of the Praṇava, is really the A-mātrā, the void of the Brahman) and cross over the changeful state of ignorance, through self-realization, (the one being the changeless form of the changeless entity and the other through the resonance of the topmost part of the Praṇava, the Turya-turya wherein it culminates). Then, after pursuing with the syllable, A-kāra this Ātman as well as the first half of the syllable, U-kāra aforesaid, (and likewise a half of the first two quarters of the Anuṣṭubh-mantra), and making (the transcendent Brahman) identical with the first two quarters of the Siṃha-mantra, then attracting with the last two quarters of the Anuṣṭubh-mantra the first two quarters of the same, one should establish their identity with each other. Then by a similar process, by making this self-radiant Ātman go after the half-syllable, Ma-kāra, one should, in accordance with the Guru's precept, establish the identity between the half-syllable, Ma-kāra, and the non-differentiated innermost Turya-the Ātman embracing all, (the Lord Nṛsiṃha the Brahman), for the reason that both of them are great and immeasurably radiant in point of attributes as well as substance, are adorable, liberated and thoroughly detached (like the celestial hermit, Mahā-deva), are the supreme controllers of all phenomenal existence, (the one in the capacity of the ultimate controller and the other being the Turya-turya of the highest pitch of the Praṇava) both constitute the supreme states of existence,

sentience, and bliss, (in the one case, of the forms of infinite existence, pure sentience, and unsurpassed bliss, and in the other case as the highest states of the Nāda, the Bindu, the Kalā, and the Kalātīta of the Ardha-mātrā-of the Praṇava-brahman) and both are also possessed of the highest powers (of sentient action, knowledge and desire in the one case, and rise, growth and decadence to the vanishing point in the other). (2)

THE FRUIT OF ESTABLISHING SUCH IDENTITY

He who knows thus, that sage becomes the Sva-rāṭ who is devoid of the gross body, devoid of the organs of perception and action, including the mind, devoid of vital airs, (devoid of the Liṅga-sarīra), devoid of the darkness of ignorance, that is the cause of phenomenal existence, and is of the character of the peerless existence, sentience, and bliss. (3)

THE SVARĀṬ-CHARACTER OF ONE'S OWN ĀTMAN

In times long gone by, when Viṣṇu, the Paramātmā, who incarnated as the man-lion Nṛsiṃha) bursting out of a pillar to save the saintly Prahlāda from the atrocities of his father, the Asura, Hiraṇya-Kaśipu, was sitting in the Bhadrāsana-posture after effecting the purpose of his incarnation, all the Devās, struck with this extraordinary sight, put him the question): "Who art thou?" The lord replied unto them with the one

word: "I," (the last word of the King of Formulas, the Anuṣṭubh called after the Lord Nṛsiṃha, after imparting unto them that formula). [Nṛsiṃha, the Paramātmān, who should have known the names of all creatures including the Devas addressing him, and more so his own, in his capacity as the all-pervading, all-embracing Ātman, the Svarāt, significantly uses the first person singular, in the place of the second person, thereby indicating that apart from him denoted by the word "I," nought else exists and the word "I" really embraces the "I" (the innermost Ātman) and the apprehension of the "I" conception in all created beings from Brahman (the foremost-creature) down to the tiniest blade of grass (of the lowest order of creation). In this manner alone, is all this, (whether with individuality fully developed or otherwise, whether sentient or otherwise, and denoted by the term "all"), the Ātman denoted by the term Ahaṃ (I). Hence all is the denotation of Ahaṃ. The first syllable of Ahaṃ is this A-kāra of the Praṇava, (also indicative of the Anuṣṭubh-formula ending with the word Ahaṃ pronounced by the Lord, Nṛsiṃha, and therefore stands for the Svarāt. All this is verily this Ātman, for the reason that this (Ātman) penetrates all beings. All this is not devoid of the (Ātman), but is verily thou. Thus spoke the Paramātmān, Nṛsiṃha. (There is no non-ātmic phenomenal existence existing beyond the Ātman). All this phenomenal existence, which is not of the character of the Ātman, is the Ātman alone. (There is no inconsistency in the position that the

all-embracing Ātman is the innermost Ātman of all). Hence, with the syllable, A-kāra of the character of all sound-phenomena one should pursue and establish the identity of A-kāra with the Ātman of the character of all phenomenal existence. (4)

THE INCONSISTENCY OF THE NOTION OF BRAHMAN SURPASSING THE ĀTMAN

All this, that is of the form of existence, sentience and bliss, (including the Ātman, the syllable A-kāra, the Ahaṃ, the Anuṣṭubh and the like) is the Brahman alone. All this phenomenal existence that is so replete with falsehood, non-sentience and misery, with the removal of the ignorance of the real nature of the Ātman occasioning it, verily becomes the infinite existence, the supreme sentience and the unsurpassed bliss of the Brahman alone. All this is existence. Whatever exists, of whatever character it may be, whether in a generic or a specific form, whether true or false, whether permanent or transient, whether regular or anomalous, adds to the settled faith in existence and is therefore existence alone. All this is sentience alone, for the reason that the belief or the disbelief in their separate existence is of the form of sentience alone, and whatever bears the semblance of or actually manifests itself as existence, is sentience alone, (e.g., the existence of a pot affects the sentience of all people alike and hence crystallizes into a settled belief in its existence). (5)

THE DEMONSTRATION OF THE REALIZATION OF EXISTENCE, SENTIENCE AND BLISS

(Query): What is this existence? (Prajā-pati's answer): The realization, (through the inner and outer senses), of a thing as, "This is such and such, this is not such and such, (but is something else)." [Realization of the character of the response of the innermost sentience to phenomenal experience, aided by the precepts of the Guru, that this, (what is perceived as the phenomenon of worldly existence), is not really this, but is of a form other than this, is existence]. (Query): What is this realization, (this sentient response to phenomenal experience, either realized actually or through settled belief, aided by the teaching of the Guru)? "This, but not this," rejoined Prajā-pati, not in articulate speech, but silently, through actual realization of the Ātman, (he being visibly affected and shedding tears of the bliss of the Brahman). [In response to the request of the Devas for an explanation as to the real nature of the realization of the Ātman remaining as existence alone, Prajā-pati remained silent, horripilated and shedding tears, thereby showing by outward indication and inward feeling, that such realization, can by no means be such as what is experienced by ordinary mortals, transient in nature and full of differentiation.] In the same manner Prajā-pati silently explained the real nature of sentience and bliss, through actual realization of the Ātman remaining as sentience and bliss alone. In the same manner, he also

explained silently, through actual realization, all other characteristics of the Ātman, that were asked and unasked by the Devas, such as self-manifestation of the Ātman and others. He, Prajā-pati further added : "Brahman is the name of the Brahman of the character of transcendent, unsurpassed bliss." The final syllable of that name, this Mā-kāra, becomes that Brahman alone. Hence one should seek after the transcendent Brahman, through the syllable Mā-kāra. (6, 7)

EXPOSITION OF THE REAL NATURE OF THE BRAHMAN

(Query of the Devas) : "What is this (of the name of the Brahman, that transcends speech and the mind, that is realized as of various characters, culminating in infinite existence, pure sentience and unsurpassed bliss) ?" Being questioned thus, Prajā-pati, addressing the Devas in an undertone said in this manner : ["O Ye multitudes of Devas devoid of intellect, I shall presently explain once again the whole matter. There is really no controversial point touching the nature of the Brahman, that is absolute existence, sentience and bliss, other than and apart from the ignorance of the Ātman. Hence, silence was assumed by me previously in relation to the real character of this entity transcending ignorance. In relation to the ignorance of the Ātman however, it was explained by me that knowledge of its real nature could be attained through the syllable Ma-kāra. Fully conscious of no inconsistency in assuming this

position, I explained the matter in the above manner, feeling no doubt at all. Hence also was this Brahman, that transcends speech and the mind, explained by me by remaining silent. How then can it be attained now through the syllable Ma-kāra? Should there be doubt as to the inconsistency of these two positions, both the positions, it must be conceded, are inconsistent with each other from the point of view of the knowledge and the ignorance of the Ātman. Hence, for the reason that in the state of ignorance of the Ātman, the attainment of the Brahman could be had only by having recourse to various means. As one of such means within the reach of the dull-witted), Prajāpati gave out, "the syllable A-kāra alone," without harbouring any doubt. By seeking to establish the identity of this Ātman of bliss, with the syllable A-kāra, (the purifier of the "thou"-substance), in the manner prescribed by the Guru, one should seek to establish the identity of the innermost Ātman non-differentiated from the Brahman, with the syllable Ma-kāra, (the purifier of the "that" substance), and with the syllable U-kāra cementing the close union of the syllables A-kāra and Ma-kāra and thus removing all doubts, devoid of the gross body, devoid of the organs of perception and action (including the mind of volition, thought, intellect and individuality), devoid of vital airs and devoid of the darkness of ignorance, which is the cause of delusion, remain as the absolute existence, sentience and bliss. He, who knows thus, becomes the Svarāj, (the Brahman) alone. All this (phenomenal existence superimposed on the

Brahman) is verily the Brahman, for the reason that it eclipses all this, because of its creating, sustaining and scorching every thing apart from itself, its being possessed of the highest valour, wherein phenomenal existence seeks its repose, its existence as the mightiest of the mightiest, its all-pervasive character, its outshining every other thing with its self-radiance, its existence as the Virāṭ-puruṣa possessed of a face turned towards all the ten directions, its existence of the character of the Man-lion, the lord Nṛsiṃha, the Paramātmān, with his terrific aspect towards all unbelievers of the Ātman, its existence as the highest auspicious state of bliss, its death-dealing character towards the mortal state of ignorance, its being worthy of salutation as the supreme Lord bestowing his benedictions on all beings, its existence as the "Ahaṃ," (I) of the character of the Ātman of all beings, and, for the above reasons, worthy of being attained as the transcendent Brahman of the form of unsurpassed bliss, through the syllable Ma-kāra, because of its creating, sustaining and scorching everything apart from itself, its being possessed of the highest valour (magnanimity), wherein phenomenal existence seeks its repose, its existence as the mightiest of the mightiest, its all-pervasive character, its outshining every other thing with its self-radiance, its existence as the Virāṭ-puruṣa possessed of a face turned towards all the ten directions, its being of the character of the Man-lion, the Lord Nṛsiṃha, the Paramātmān, its terrific aspect towards all unbelievers in the Ātman, its being the highest auspicious state of bliss, its death-dealing

character towards the mortal state of ignorance, its being worthy of salutation as the supreme lord bestowing his benedictions on all beings, and its being "Ahaṃ," (I), of the character of the Ātman of all beings. Hence after establishing the identity of the innermost Ātman, non-differentiated from the Para-brahman with the syllable "A-kāra" (indicative of the import of the term, "Thou" of the sacred text), one should establish the identity of the Para-brahman, the regulator and sustainer of the mind and other organs of perception and action, the detached and indifferent all-witness of the myriads of perceptions the mind and other organs of perception and action, with the syllable Mā-kāra (indicative of the import of the term, "That" of the sacred text). (8-10)

PRECEPT REGARDING KNOWLEDGE OF THE IDENTITY OF THE BRAHMAN AND THE ĀTMAN

When the Ātman [indicative of the import of the term "Tvam" (Thou) of the sacred text, or of the term, "Tat" (That) of the sacred text], grows indifferent (individually and collectively) to all these (perceptions of the phenomenal world, during sleep or the great deluge), then, all these get merged in this Ātman, alone (like the serpent in the rope); when the Ātman is awakened (from sleep and the like states), then all these are kindled once again out of this Ātman alone. Again it is the Ātman that completely eradicates all these, restrains all these from recurring, represses all these, burns up all these with the fire of the knowledge of its own real

nature, and consumes all these, till it alone is left as the residuum and then alone gives itself up to these knowers of the Ātman. Then the Ātman, (which has the Brahman alone as its basis), transcending its former state, becomes the Brahman alone, by becoming intensely creative, sustaining and scorching in relation to phenomenal existence, intensely vallant (magnanimous), wherein all phenomenal existence seeks repose, intensely the mightiest among the mightiest, intensely pervading the entire universe, intensely brilliant, outshining every other thing with its self-manifestation, intensely surveying all things with its face turned in all the ten directions, intensely of the character of the man-lion, the Parama-puruṣa, Nṛsiṃha, the Paramātmān, with an intensely terrific aspect towards all unbelievers in the Brahman, with a form at once intensely auspicious and blissful, dealing instantaneous death unto the mortal ignorance of the Brahman, intensely venerable to all beings, and of the intense character of "Ahaṃ," (I), of the character of the transcendent Brahman, and becomes firmly established in its own glory, for all time, as the Brahman alone. Hence, (for the reason that this Ātman of the scorching and other forms is attainable by the liberated Jīvan-mukta or the Videha-mukta alone), one should seek to establish the identity of this Ātman with the Brahman of the form of the latter half of the syllable A-kāra, and cementing such union with the syllable U-kāra for removing all doubt, devoid of the gross body, devoid of the organs of perception and action, (including the mind of volitions, thought, intellect and individuality),

devoid of the Praṇas, and devoid of the darkness (of ignorance, which causes delusion) and remain as absolute existence, sentience and bliss. He, who knows thus, becomes the Svarāj, (the Brahman) alone.

In this connection there occurs the following verse : After attracting the Sṛṅgam (horn or limb of the Praṇava, the syllable A-kāra "standing for the Ātman) and the Sṛṅgārdham (half-horn, the half-limb of the Praṇava, the half-syllable Ma-kāra, standing for the Brahman) one should cement their union with this other Sṛṅga (horn or limb of the Praṇava, the syllable U-kāra standing for the qualified form of the non-differentiated Paraṃātman, indicated by "Ugraṃ" and other words, indicative of the Lord Nṛsimha). Again, he should bring about the union of this Sṛṅgam (horn or limb of the Praṇava, the syllable U-kāra, forming the connecting link between the syllables A-kāra and Ma-kāra) with that Sṛṅgam (horn or the limb of the Praṇava, the syllable Ma-kāra indicative of the Para-brahman), and again that Ma-kāra) with this A-kāra bringing about such union and thus establish the identity of the Ātman, the qualified Paraṃātman, Nṛsimha and the non-differentiated Para-brahman. (11-15)

KHAṆḌA VIII

THE OTR CHARACTER OF THE FOURTH MĀTRĀ OF THE PRAṆAVA

Then (after dealing with the first three Mātrā-s of the Praṇava), this Ātman, (the import of the term

“Tvam” of the sacred text), the lord, Nṛsiṃha is interwoven, in the relation of the warp and the woof, with the Turya, (the fourth Mātrā of the Praṇava pervading all the four Mātrā-s constituting the Om-kāra). In that Turya, (which is the resort of Nṛsiṃha), have all sorts of different perceptions been created (by super-imposition). This Turya is the Ātman of all phenomenal existence. For the reason that all this phenomenal existence, (which is apart from the Ātman), is nought, for that very reason this Ātman is verily non-dual (without a second), that being one alone, wherein all phenomenal existence has its dissolution, (because of the absence of differentiation between the Ātman and phenomenal existence, both being of the character of generic existence). Should it be contended that there appears to be difference, (the answer is), it is not so, for the reason that such difference is non-existent. For the difference is verily due to the change in the basis of knowledge and not in the underlying real existence, (which is changeless and infinite, while the difference is verily non-existent it being of the character of unreality). This (Turya) though it is apparently differentiated as the warp by the woof, is not really so, because it is based on the knowledge of the real existence. This (Turya) is the absolutely changeless, palpable, real existence, is the absolutely changeless, palpable, real sentience, eclipsing all non-sentience, which is generic with it, is the absolutely changeless, palpable, real bliss, which is indivisible in form and is the indivisible one essence of existence, sentience and bliss, that cannot be

adequately dealt with, either in words or by the mind, it being of a form not subject either to verbal or mental portraiture and is non-dual (without a counter-part). This is like the warp and the woof in a piece of cloth, this Turiyomkāra, it being in no way inter-related with the woof as its cause, nor really existent as such. Questioned by the gods as to how this non-differentiated Turiya of the form of eternal existence, sentience and bliss, can be described as the Praṇava of the character of the Ardha-mātrā which is only transient, Prajā-pati answered with the monosyllable, "Om̐," alone, (adding "What is expressed by human beings in words and visualized by the mind, as the Turiyomkāra, is the indivisible one essence of existence, sentience and bliss in its non-differentiated aspect. There is hence no inconsistency in the position assumed). The Omkāra constituted of syllables and sounds is certainly not of the Turya, which is formless, nameless, actionless, soundless, and is hence indescribable. Speech which is of the form of syllables and sounds, that alone constitutes the Omkāra, the Turya-praṇava. All this phenomenal existence is speech alone. There is nothing in this phenomenal existence, bearing any form or displaying any activity of a character, resembling absence of sound (*i.e.* silence), resembling only a name without significance. Speech is sound alone and sound rouses sentience alone. Hence, this Omkāra which is of the form of sound, is of the form of sentience, and is hence full of sentience. All this phenomenal existence is full of sentience. Even as there could be no pot without

the clay which goes to make it, even so, there can be no phenomenal existence without the sentience that goes to make it. For this reason, the Parameśvara, the supreme lord, the Paramātmā, Nṛsiṃha alone is the Turya and there is nought else apart from that. Hence, the Turya-caitanya of the form of existence, sentience, and bliss, that is one alone. This Turya-caitanya is immortal, is devoid of the fear of differentiation, is the superabundant Brahman alone, that is verily devoid of the fear of dual existence, that is verily devoid of the fear of dual existence. He, who knows thus, is the Brahman alone. Thus is the secret (of the Upaniṣad)."
(1, 2).

THE ANUJÑĀTṚTTVA-CHARACTER OF THE FOURTH MĀTRĀ OF THE PRAṆAVA

This Ātman that directs in the attitude, "That thou art," "I am the Brahman," "I am the innermost Ātman non-differentiated from the Brahman," is known as the Anujñātr, (the supreme controlling authority). This (Ātman) verily directs the innermost Ātman of all this phenomenal existence. All this is not individually existent, each by itself, apart from the Ātman, (the supreme director), inherent in them all. This Turīya is not the Oṭṛ, nor the Anujñātr, (is neither related to the innermost Ātman of all beings in the same way as the warp with the woof, nor does it direct the innermost Ātman of all beings), for the reason that it is incapable of attachment, and is incapable

of any change, for the reason that only changeful forms, such as sounds and syllables, the mind and the like, that seek to affect this Turiya, but with little success; and also for the reason that the existence of anything apart from it is false. The supreme authority of the Turiya is verily this Oṃkāra, as it is verily speech of the form of sounds and syllables, that verily directs the Ātman as "Oṃ." The Oṃ-kāra of the form of speech alone directs all this. This Oṃ-kāra of the form of speech is full of sentience, it being of the form of the Turiya-caitanya. It is sentience that fills all this phenomenal existence, that is not of the character of the Ātman of infinite existence and brings all this under the authority of the Ātman. For this reason, the Paramesvara, the supreme lord alone is the Turiya and there is nothing else apart from him. Hence, the sentience of the Turiya is one alone, is immortal, is devoid of fear, of differentiation, is the supremely abundant Brahman alone, that is verily devoid of the fear of dual existence, that is verily devoid of the fear of dual existence. He who knows thus, is the Brahman alone. Thus the secret (of the Upaniṣad). (3)

THE ANUJÑAIKARASA-CHARACTER OF THE FOURTH MĀTRĀ OF THE PRAṆAVA

This Ātman is verily the one essence of authority and is palpable supreme sentience alone, for the reason that before the beginning of all things (long before they came to be), at the present time and in the future as well, it has been, is and will ever be perfectly manifest;

on that account it is palpable sentience alone. Neither the Oṭṛ, nor the Anujñāṭṛ is this Turiya. All this phenomenal existence is verily related to the Turiya-Caitanya. This Turiya-Caitanya alone, which is the Oṃ-kāra, is always the one essence of authority alone, which directs verily all the universe with the monosyllable "Oṃ." The Oṃ-kāra is speech alone. It is speech alone that directs by means of sounds and syllables. This Oṃ-kāra is verily full of sentience. The Turiya, the supreme director is sentience alone. Hence the Paramesvara (the supreme sentience), the supreme lord, the Paramātmān is one alone, that becomes immortal and devoid of the fear of dual existence. This Brahman is verily devoid of the fear of dual existence, this Brahman is verily devoid of the fear of dual existence. He, who knows thus, becomes the Brahman alone—Thus the secret (of the Upaniṣad.) (4)

THE AVIKALPA-CHARACTER OF THE FOURTH MĀTRĀ OF THE PRAṆAVA

This Ātman is verily the changeless one, for the reason that it is peerless and non-differentiated. This Oṃkāra is likewise the changeless one, for the very reason that it is peerless alone. This Oṃkāra is full of the Turiya-Caitanya and is therefore the Paramesvara, the supreme lord alone, that is one alone. Though essentially changeless in its character, it being the Brahman that is void of all attributes, there is nothing by way of differentiation in the Turiya-Turiya, there is nothing at all of the

character of difference, it being the Avikalpāvikalpa, the changeless state of the changeless entity that has no counterpart, standing apart from the perceptions commencing from the Jāgrat-Jāgrat and ending with the Anujñāikarāsāvikalpa, and not having anything to do with such perceptions, either in reality, or in the popular sense, or even as reflecting them, (even as a lake does the images of the trees standing on its edge). Should any one conceive of anything by way of even reflections of differentiation in the Turya-Turiya and assume its being broken into hundred and thousands of fragments, that person, with his faculties demented, will attain death after death, passing through series of births and deaths, without attaining the final beatitude of the Turiya. That Turiya-Turya that is devoid of the dual perception, that is self-manifest, the absolute sentience, the unceasing heap of bliss, is the Turīyātman alone, that is immortal, devoid of the fear of dual perception, the Brahman that is peerless and devoid of the fear of differentiation, the Brahman that is verily devoid of the fear of differentiation. He who knows thus, becomes the Brahman alone. Thus the secret (of the Upaniṣad). (5)

KHAṆḌA IX

SEEKING AFTER THE REALIZATION OF THE
NON-DUAL ĀTMAN

The Devas then asked Prajā-pati thus : "O Lord ! Pray impart unto us instruction relating to this Om-kāra,

the Ātman, (that manifests itself as the Turya-Turya, at the end of the Praṇava).” (1)

THE REAL FORM OF THE NON-DUAL ĀTMAN

Prajā-pati, their foremost leader and Guru, condescended to do so with the words: “I shall do so presently.” Thereupon Prajā-pati, who, remaining in close proximity with the Ātman, realized the real nature of things apart from the Ātman, as the Ātman alone, and who recited supplementary hymns in corroboration of the testimony of the hymn that averred that there is nothing whatever apart from the Ātman, replied unto them thus: “This Ātman, (the Turya-Turya) (that is reputed to be the Avikalpāvikalpa), the lord, Nṛsiṃha, (that destroys the demon of the delusion relating to the existence of things apart from the Ātman), is of the form of sentience alone. Looking into the real nature of all phenomenal existence as apart from the Ātman is based on misconception, while looking into the real nature of all phenomenal existence as the Ātman alone is subject to no misconception. The accomplishment of dual existence (by the Ātman) is nowhere, at no time, and under no circumstances possible, as there is little scope for the Ātman to identify itself with anything apart from it, as there is absolutely nothing apart from the Ātman. Thus is accomplished the Ātman alone as absolutely non-dual and without a counterpart, (through the negation of all things apart from it). (2)

THE MĀYĀ IN NO WAY DIFFERENT FROM THE BRAHMAN

The apparent difference between the Ātman, the infinite, eternal and real (existence) and the finite, transitory and unreal phenomenal (existence), (this dual perception), is due to the influence of Māyā (the formless, illusory power, veiling the Ātman). This reputed Ātman is transcendent, while all this phenomenal existence, which (apparently) stands as Māyā illusion, (apart from it), is (really) the Paramātman alone, (the prop and what it supports being identical). (This apparent dual perception (created by Māyā) persists both in the waking and dreaming states. But in the pure sentience of the Prājñātman, there is no scope for such dual perception (created by Māyā), as all perceptions abate in the sleeping state). Even so, in the pure sentience of the Prājñātman, all phenomenal existence (created by Māyā) assumes the form of this potential ignorance (Māyā), the seed of dual perception, which is devoid of form, with its potentiality in a latent condition and resembling the tiny seed of the banyan tree. Really this Māyā is non-existent. The Ātman is the transcendent omnipotent Ātman alone, (bereft of everything else, which is Māyā alone, and which Māyā is after all the Ātman alone). This Ātman, though it is self-manifest and as such capable of knowing everything apart from itself, everywhere, still as its range of knowledge is transcendent, it does not actively and directly cognize, in the form of specific experiences,

other phenomena, elsewhere, beyond its own self and plays the role of a mere passive witness, (even as it does, at the time of the great deluge and the like). (3)

THE REAL FORM OF MĀYĀ

Māyā (illusion) is the experience of the form of the darkness (of ignorance that veils the Ātman). Its power is of two kinds, Āvaraṇa which is of the nature of a veil obstructing the direct perception of the Ātman and Vikṣepa, of the nature of an illusion, apparently real but really false. As, during sleep, a veil is cast as it were round the Ātman, shutting off all experience, there is no possibility of any deceptive perception that may be characterized as Vikṣepa. This experience of a deceptive character) is non-sentient and unreal, (as it does not emanate from pure sentience), is of the character of the great delusion of ignorance investing the Ātman, which, though apparently infinite (and lasting as long as the knowledge of the Ātman lasts), is really non-existent. This form (of apparent but yet unreal existence) is indicated as belonging to this non-existent concomitant of Māyā, (by knowers of tradition). (Should this exist in the Ātman, then great effort should be put forth by seekers of liberation for its total eradication ; and even after such effort, it is a moot question, whether such total eradication could be achieved, for the reason that Māyā and its concomitant of ignorance are really non-existent. Although (Māyā) stands eternally removed, (as being incompatible with the Ātman), still it is held

by deluded fools that the Ātman alone is the perceiver and that he demonstrates the real existence or non-existence of this phenomenal world as an established truth or a mere hypothesis, being possessed of the power and skill to create or destroy or otherwise deal with it, or not being possessed of such power and skill. (4)

THE CONCOMITANTS OF MĀYĀ

The (Māyā) is non-differentiated and one alone, very much like the power to generate innumerable banyan-trees inherent as a generic property in each single banyan seed ; just as the generic potentiality inherent in the banyan-seed, though non-differentiated and one alone is capable of manifolding itself, by producing various banyan-trees with seeds not in any way dissimilar in character to itself, once the identity of the potentiality is fully established, even so is it the case with the inherent power of manifolding itself, firmly established in the ignorance of the Ātman, (which is but a concomitant of Māyā). In the same manner, this Māyā, after distinctly developing various fields not in any way dissimilar to itself, wherein its potentiality for manifolding itself is fully established, (in the form of the four distinct orders of creation, the egg-born, the seed-born, the womb-born and the sprout-born, the three bodies, gross, subtle and causal and the like), creates the Jīva and Īśa, in the form of reflections (of the basic vital principle and the all-controlling Ātman

respectively), and becomes of its own accord the Māyā (illusory power) and the Avidyā (ignorance of the form of the veil of the Ātman). (5)

THE THREE-FOLD CHARACTER OF THE ĀTMAN

This (Māyā), though non-differentiated in point of potency, is of various and variegated manifestations; is firmly established with the latent impressions and proclivities of various incarnations, in virtue of which it develops and sends out innumerable sprouts; though one by itself, is of various qualities, and is likewise of multiform qualities in its multifarious sprouts as well, pervading everywhere, at all times and under all circumstances, in the form of Brahman (the creator), Viṣṇu (the sustainer) and Śiva (the destroyer) and resplendent with the sentience of the Svādhiṣṭhāna, (the seat of the Ātman), like a mass of white-hot iron. [Even as it is not the white-hot mass of iron that has the property of burning, but it is the fire alone which has the appearance of the white-hot mass of iron, even so, it is not the Māyā, that apparently manifests itself as resplendent, that is really self-manifest, but it is the Ātman alone (whose real form, the Māyā veils) that is really self-manifest]. Hence arises (through Māyā alone) the three-fold character of even the Ātman, (due to his being considered the basis of the trinity, Brahman, Viṣṇu and Śiva) and his being looked upon as the prime-source of all things, at all times and all places and under all circumstances. (6)

THE DIFFERENCE BETWEEN THE JĪVA AND THE ĪśVA

The Jīva, the steady sustainer of the vital airs, has regard for all gross phenomenal existence of the form of assemblage of the organs of perception and action including the organ of the mind, as well as their functions. The Īśvara, the Ātman presiding over these, is the supreme controller of the phenomenal world of the animate and inanimate orders of creation. The Hiranyagarbha, (who, like the Jīva, identifies himself with all perceptions and actions (but in their totality), (in the attitude, "I am all this"), who regards himself as the "I" of all gross perceptions, is of the three-fold forms, (Brahman, Viṣṇu, and Rudra), and is like the Īśvara, at the same time, (being of the character of distinctly manifest sentience). (Hence, this Hiranyagarbha partakes of the character of both the Jīva and the Īśvara). This Hiranyagarbha, being all-pervasive, is verily the Īśvara, and like the Jīva identifies himself with the external actions and internal perceptions. Hence, all (the three causes, the Jīvā, the Hiranya-garbha and the Īśvara) are productive of all (the effects, external actions, external and internal perceptions, sentient and non-sentient). All the Jīva-s are of all characters, (sustaining as they do the various vital functions) in all the three states, (waking, dreaming and sleeping) and are yet of an inferior order, (possessed as they are of individuality, unlike the Hiranya-garbha and Īśvara). (7)

THE ENTRY OF THE ĀTMAN INTO THE CREATED WORLD

This Ātman (that is indicated by the reputed names, Jiva, Hiranya-garbha, Īśa, and the like), the Paramātmā alone, (by being subjected to differentiations, such as, A-vidyā, Ānanda and Turīya, in Vyāṣṭi, (individually) and Samaṣṭi (collectively) embracing the gross, subtle, potential and passive forms), having created (the gross elements, in their non-quintuplicated and quintuplicated states, related as cause and effect, the subtle sheaths of the form of the powers of action and perception, along with the external and internal organs), the Virāj, (comprising the totality of gross elements, the organs of perception and action and the body, that is of the form of the macrocosm of ignorance along with its veil, experiencing the perceptions, commencing from the Vis'va-vis'va and ending with the Anujñāikarasāvikalpa) the presiding deities, (fire and others, having their seats in the vocal organ and others) and the five sheaths, (depending for their sustenance on food, the vital airs, the mind, sure knowledge and bliss, investing the Ātman, from the innermost to the outermost—) made its entry into them, (even though it is of an all-pervasive character, sportively functions (as the creator, sustainer and destroyer, as though the Ātman) is capable of functioning, (he being really devoid of all functioning), even as a non-deluded man would behave like a deluded one sportively of his own accord. All this is due

to the influence of Māyā, and as, in accordance with the testimony of the Veda-s, through the Japa of the Turiyomkāra, Māyā and its concomitants, veiling the Ātman, become mere phantoms that are not really existent and cannot out last the Ātman, this Ātman (aforesaid) is peerless alone, is absolute infinite existence alone, (as apart from it there is nought), is eternal, (with its continuity unbroken), perfectly transparent, real, emancipated from the bondage of ignorance, immaculate (being altogether detached from things apart from him), glorious, (being devoid of the triple division), indivisibly blissful, unsurpassed, (there being nought else transcending it) the innermost one essence (non-differentiated from and identical with the Paramātman) is attained on the testimony of the One Hundred and Eight Upaniṣad-s, commencing from the Īśāvāsyā, only through the denial of the non-existence of the Ātman. There is no mistake about it. (8)

THE BRAHMAN IS EXISTENCE ALONE

All this phenomenal existence is verily absolute existence alone, (there being no other existence, so far as could be seen, apart from the absolute existence). For the reason that this phenomenal world was of the one character of existence, even before its creation, as existence cannot be created out of non-existence, for that reason it becomes verily established as of the form of the Brahman, as prior to creation there was nothing apart from the Brahman. Nor could this

phenomenal existence give up its (former character of) being the Brahman, for the reason that nothing (dual and contrary to its nature) can verily be experienced in the Brahman, except the Brahman alone. (All inferences are based on the impossibility of what is directly and immediately seen diverging in any way from its original and ultimate basis in its essential character). There can be no non-existence (of the type of the Ātman ignoring its own existence) in the Ātman, which is based on the testimony of self-realization, which is self-manifest, which is the passive all-witness (including itself) which is changeless and peerless. ("O ye, Gods, that have been ignorant of the existence of the Ātman), (whatever has either been actually experienced, or believed by you previously as existent in this stage of worldly existence), see in it even now (and for ever more) existence alone, (it being existent in its generic aspect); whatever else (other than the real existence, that has been believed by you in the attitude, "Apart from this there is nought, there is nought,") is non-existence alone. The real existence, (the Brahman), it will thus be seen, has not been the source of origin (of all existence in general), prior to the creation of the world or ever afterwards, as the so-called phenomenal existence has been proved to be really non-existent. Similarly the palpable bliss and sentience firmly established of its own accord in the Ātman, (being of a non-differentiated and formless character), is verily the Brahman alone, for the reason that, should there be differentiation and change of form, such

bliss and sentience cannot abide in the non-differentiated and changeless Brahman, without giving rise to discord and non-sentience so foreign to it. Hence, it becomes established that the real, infinite existence, which is of the form of non-differentiated changeless, palpable bliss and sentience, is the Brahman alone and that it cannot be verily established by any other means but the Brahman alone. (9)

THE ĀTMIC CHARACTER OF ALL

That (Brahman) alone, by being conjoint with the subtle portion of Māyā, the primordial source of ignorance, becomes, Viṣṇu, (the sustainer); with the seed (Bija) portion of Māyā becomes Īśāna, (the controller of phenomenal existence, through destruction); with the gross portion of Māyā becomes Brahman (the creator); and other forms of phenomenal existence, animate and inanimate, pervading the entire phenomenal world, and hence becomes the all, (though non-differentiated in itself, yet embracing the entire range of phenomenal existence). That is the Paramātmā of the real form of infinite existence, not tainted by ignorance, of the real form of pure sentience, non-differentiated from the real form of unsurpassed bliss, (and should by no means be confounded with the Jīva, but should be construed as the innermost existence, sentience and bliss, answering to the description of "I"). This (phenomenal existence), which is reputed to be devoid of the Ātman, is not really so, it being

based on the Ātman alone. At the same time, it is not the Ātman, for the reason that the substratum is quite apart from what is based on it. This has been in existence long before the phenomenal world came into existence (and would continue to be so for ever more). All this phenomenal existence has, at no time, (in the past, present or future) been really existent (while the Paramātman transcends all time). What has not been in the past, nor shall be in the future, can never come to exist in reality between the two durations. Should it do so, it can only be in the nature of false existence. On the other hand, the Paramātman, standing firmly established in his own glory and in need of no prop, is absolutely one, remaining as the all-witness and manifest of his own accord. (10)

ACCOMPLISHMENT OF ALL ENDS AND AIMS OF EXISTENCE OUT OF THE ĀTMAN

“Is that (Brahman) eternal?” (asked the gods). (Prajā-pati replied unto them thus): “This Ātman, (attained through the negation of all things apart from himself, which are only finite and non-existent), stands verily established in himself as the peerless, infinite existence alone. This should in no way be the subject matter of doubt. This Ātman alone causes the successful accomplishment of all the ends and aims of this worldly existence, through purity of thought, word, and deed, through experiencing the right kind of perceptions and through self-realization). It is the Ātman that is the

looker-on of the various functionings of the organs of perception and action, inner and outer, the witness that remains passive and unconcerned, and undergoes no change, being incapable of change, either from within or from without, thoroughly established in his own state, devoid of all flaws that may result from the concomitants of ignorance, as he is capable of both introspection and extrospection, and possessed of clear discrimination, as he is established on the other side of the darkness of ignorance and hence beyond the pale of ignorance. (11)

PERCEPTION OF THEIR OWN ĀTMAN BY THE GODS

(Thereupon, Prajā-pati questioned the gods thus) : "Do tell me, (O gods) !, whether this (Paramātmān) has or has not been seen by you all." (They replied unto him thus) : "Though (the Ātmān is) incapable of being characterized (as pointed out by thee), (the Ātmān) was seen (by us as the Ātmān possessed of the characteristics pointed out by thee) ; yet, only to an inappreciable extent (did we see it, in proportion to the range of our knowledge). (The full-blown, non-differentiated Ātmān is yet beyond the range of our direct perception). (12)

DEMONSTRATION OF THE TRANSCENDENT CHARACTER OF THE ĀTMAN

(Quoth the lord, Brahman): .(" The Ātmān of the transcendent character expounded by me for your benefit) is by no means inappreciable, (transcending as

he does the tripartite differentiation into the Trinity, Brahma, Viṣṇu and Rudra); is the all-witness that remains as the Brahman void of changeful perceptions, owing to the absence of differentiation; remains apart from any other thing but himself; experience neither pleasure nor pain, (unlike the Jīva experiencing the pleasures and pains of phenomenal existence); is non-dual, (not having the counter-part of the Māyic veil of ignorance). On the other hand, this Paramātmā is omniscient, infinite, non-differentiated and peerless, (knowing all by negation of everything apart from himself, incapable of being defined as the tripartite one or as differentiated from things apart from him; or spoken of as having a correlative). This Paramātmā is always the one self-manifest, full sentience, (as it is not in response to any perception coming from beyond itself, either from within or from without). Should there be room for differentiation of this one sentience, that is due to the influence of Māyā (illusion), as there is no room for the cessation of this one sentience in the self-manifest Paramātmā, (for the reason that the Paramātmā will thereby be shorn of his character, of remaining as the one absolute existence, the one absolute sentience and the one absolute bliss. When complete identity becomes established between the seer and the seen, when brought together face to face, there can be no dual perception of the seer and the seen. The cessation of such dual differentiation is the index of the noumenal Paramātmā. You yourselves afford an

example regarding this feature of the Paramātmān, *viz.*, the one sentience, having yourselves been the seers (as explained by you just now), (with this difference, that there can be no such thing as the partial realization of the Paramātmān. You should have either realized the all or not at all, there being no middle position possible in the matter of the realization of the Paramātmān)."

(13)

EXPOSITION REGARDING THE IMPOSSIBILITY OF DUALISM IN THE PERCEPTION OF THE ĀTMAN

(The gods thereupon questioned Prajā-pati thus): "How can that be, that the seers alone become the real form of the (Ātmān that is) seen?" (Prajā-pati replied unto them thus): " (It is the second of two things that makes the dual perception possible. When there is no dual perception, the two things merge into one and then there can be no differentiation between the seer and the seen). Hence, through the non-dual perception, there can be no second, (such perception implying the existence of one alone)." (14)

KNOWLEDGE OF THE REAL FORM OF PERCEPTS IN GENERAL BY THE GODS

(Then the gods spoke unto Prajā-pati thus): "O Lord! pray tell us (how we, who have been pursuing the course of worldly existence, by devoting ourselves to the duties cast on us therefor, become possessed of the real form of the Brahman, which is, altogether incompatible with the ways of our every day-life; tell

us this much) alone. "You all alone (are the Paramātmān)," (Prajā-pati began his reply unto them) ; (and added), "should the Ātman have been seen (by you all, looking upon yourselves as being altogether different from the Ātman), then you are all not knowers of the Ātman, (for the reason, that your ignorance of the Ātman becomes well established due to your having grasped, as lying within the range of your senses and the intellect, the Ātman that lies beyond their range altogether). This Ātman is verily unattached by nature, (but induces the belief in you as being your own Ātman, when you import unto him the character of a percept of your own creation. Hence is the Ātman seen contrary to his real nature). For the same reason, you yourselves are self-manifest alone. This (*viz.*, that you are all self-manifest) is verily a percept. Being filled with such a percept, you alone become self-manifest for the reason that you alone are disinclined to detach yourselves from such a percept. (Hence attainment of the Brahman is possible only with the cessation of the import into the Brahman of all percepts other than its own, by merging them all in it)." (15)

IMPARTING OF INSTRUCTION UNTO THE GODS RELATING TO THE REALIZATION OF THE REAL CHARACTER OF THE PARAMĀTMAN

The gods then spoke unto Prajā-pati thus : "There is no percept of self-manifestation filling us." Further

they added. "Lo! What wonder! We are full of detachment." (Prajā-pati) replied (unto them thus): "In that case you alone are self-manifest." (The gods) rejoined, thus: "nor are we filled with any percept, in this (direct perception of the Ātman)." "What was self-manifest even before beginningless time (and is bound to be so for evermore) and indisputably beyond doubt the non-differentiated sentience alone, is verily the peerless, non-dual Brahman alone. Now tell me, has the Paramātmā been realized by you all or not?" (To which the gods) made reply thus: "This Paramātmā verily transcends all that has hitherto been realized and not realized by us."

(16)

EXPOSITION RELATING TO THE IDENTITY OF THE BRAHMAN AND THE ĀTMAN

Then spoke (Prajā-pati unto them): "That (about which I have so long discoursed unto you and which you have realized in the two aspects of transcending the known and transcending the unknown and unknowable) is verily this Brahman, that is really non-dual, is eternal, because of its fully-blown super-abundant and prodigious form of infinite, non-differentiated and peerless existence, sentience, and bliss, which is pure and unalloyed bliss, full of sentience and liberated from the thralldom of ignorance, which is the real existence, subtle (being beyond the range of the inner senses) and fully-blown, (because of non-differentiation into parts) and non-dual, (because

of the absence of differentiation of the form of existence and non-existence), which is the absolute existence of unsurpassed bliss and sentience, (being rid of all false existence, non-sentience and misery, which is the Ātman alone that could not be adequately characterized by anyone, anywhere, at anytime and in any manner whatsoever. Those alone see this Ātman (as aforesaid), who, even without having an actual, direct and immediate perception of his real form, thoroughly identify the innermost non-dual Ātman with the monosyllable "Om," that manifests itself as the non-differentiated Turiyomkāra at the topmost part of the Turiya-Mātrā of the Praṇava. This infinite, real existence is the Ātman, is the Brahman alone. This Brahman is the Ātman alone, in this phenomenal existence alone and should, under all circumstances, not be the subject-matter of doubt for anyone. This is the truth and nothing but the truth. With this sure conviction one should mutter, "Om"! , thoroughly identifying himself with his own Ātman, with the Brahman of all and with the Turiyomkāra "Om." Those proficient in the systems of Vedānta relating to the Brahman, see this Brahman only in the aforesaid light." (17)

PROHIBITIONS SPECIALLY RELATING TO THE CONCOMITANTS OF IGNORANCE (INIMICAL TO THE REALIZATION OF THE ĀTMAN)

“(O Ye gods)! Do you see this Paramātman thus: (in the attitude and with the firm conviction),

“I am that reputed Haṃsa, the Paramātmān”—(do you see) the Paramātmān, that is thoroughly manifested in his full blown state, that is self-manifest for ever, long before all this phenomenal existence came to be and ever afterwards, that is thoroughly manifest in his non-dual, non-differentiated state as the one absolute real existence, infinite sentience and unsurpassed bliss, verily as devoid of the auditory sense, devoid of the tactile sense, devoid of the optic sense, devoid of the gustatory sense, devoid of the power of articulate expression, devoid of the grasping power, devoid of the locomotive power, devoid of the evaculatory power, devoid of the power of sexual enjoyment, devoid of the power of volition, devoid of the power of ratiocination, devoid of the power of gnosis, devoid of the power of individuality, devoid of the functioning of the Prāṇa vital air, devoid of the functioning of the Apāna vital air, devoid of the functioning of the Vyāna vital air, devoid of the functioning of the Udāna vital air, devoid of the functioning of the Samāna vital air, devoid of the functioning of the organs of perception and action, devoid of the enjoyment of the gross elements and their variants, which are the objects of sensual pleasure, devoid of the groups of the inner and outer senses, devoid of the qualities of forsaking and the like, devoid of attachment, to the body, the organs of perception and action, the inner and the outer senses, devoid of virtuous and vicious qualities, devoid of changes of posture, form and the like, devoid of demonstrability (through names and forms),

non-rhythmic, immobile and non-inert, (being devoid of the three attributes, rhythm, mobility and inertia), non-illusory (being of the same form as it was ever before), devoid of fear (of the dual perception, it being always non-differentiated in character), and yet attainable only through realization of the character laid down in the one-hundred and eight Upāṇiṣad-s commencing from the Īs'opaniṣad, through study, reflection, meditation and final absorption?" (18)

DETERMINATION AS TO THE REALIZATION OF THE NON-DUAL ĀTMAN BY THE GODS

Prajā-pāti again asked the gods thus: "Do tell me, (O gods)!, whether this (Paramātmān) has or has not been seen by you all." They replied unto him thus: "This Paramātmān that has been seen by us verily transcends all that has hitherto been realized and not realized by us." Prajā-pati further interrogated them thus: "Where is that percept of your own Ātman now?" (by way of testing their capacity for the realization of the Brahman). The gods replied unto him thus: "How canst thou question us about the basis and nature of our percept?" Once again Prajā-pati put them another testing question thus: "Of what use is the direct perception of the Ātman firmly established in his own greatness?" The gods replied, "No purpose whatsoever is served by such direct perception other than that the state of the Ātman, the Brahman, has been attained." Prajā-pati then rejoined thus: "You alone of the wondrous

form, (having assumed the wondrous form of the Ātman thus) have become the Ātman." Whereupon, the gods replied, without seeing as it were, any difference in import between the import of the term "That" (the Ātman) and that of term the "Thou," (the Jīva), thus :—"It is not so. Should we be of the form of the Ātman, there is duality in that position. On the other hand we are the form of the Ātman *alone*, non-differentiated and merged into that one form." Prajā-pati then replied unto them : Should you be so convinced of your identity with the Ātman, then without giving an ambiguous negative reply, signify your assent with the acclamation, "Om!" Then the gods said, "This Paramātmā has verily been realized by us, as of the character so well expounded by thee, our leader and Guru ; also the differentiation between the perceiver and the percept has, at the same time, not been realized by us. Though the Paramātmā has thus been realized and the difference between the Jīva and the Ātman not realized in the aforesaid manner by us, still, if truth is to be told, it is not exactly so, for the reason that the Paramātmā is also attainable through the settled belief in the right procedure laid down in the Veda-s, and the Śāstra-s relating to the Ātman and by the Guru's precepts, as well as the eschewing of what has been ordained as inimical to the realization of the Ātman." Prajā-pati thereupon said unto them, "Then, do you aver that this Ātman, of which I have so far been discoursing to you all, becomes established through the denial of all things apart from it, as the Ātman

alone absolutely ?” Challenged thus by Prajā-pati, the gods laid bare all their experiences in a nut-shell thus : “ O Lord ! We do see (that the Ātman established through denial of all other existence apart from itself (the Ātman), is the peerless Ātman alone) ; at the same time we do not see the Ātman shorn of every other existence apart from it. Nor are we capable of describing out of our experience the real form of the peerless, non-differentiated Ātman, so well expounded by thee. May our salutation be unto thee, O Lord ! Do thou vouchsafe thy grace unto us.” Prajā-pati, after gracefully accepting their salutation, by way of cheering them out of their dejection replied unto them thus : “ Let not the fear of despair overtake any of you on any account. Do pursue your enquiries further on the matter, by interrogating me.” The gods, reassured by Prajā-pati’s words of good cheer, asked him thus ; “ What is this assent that thou speakest of, apart from the Ātman and what is the purpose served by it ? Pray enlighten us.” Pleased with their confirmed depth of realization of the Ātman, Prajā-pati said unto them : “ This (assent) alone is the Ātman, as the assent is expressed by the acclamation of the Omkāra standing at the topmost part of the Turiya, which is identical with the Brahman devoid of all attributes, which is the same as the Avikalpāvikalpa state of the Ātman realized by you all.” The gods acclaimed with one voice, “ Salutation unto thee, O Lord ! we are thine for ever and ever, thine own progeny. O Lord, sire and preceptor of ours.” Thus did Prajā-pati once upon a time impart

instruction relating to the realization of the Brahman unto the gods, impart instruction unto the gods. [The Turya-Turiya, the Brahman that is the fourth subdivision of the fourth quarter of the Brahman, which is realized as the all-witness, the Avikalpāvikalpa, the changeless one of the changeless state, is attainable through the denial of the following fifty-four states, after gaining experience of them and establishing their identity with the Turya-Turiya, *viz.*, the nine forms of the Praṇava obtained by dealing with the three Mātrās in Vyāṣṭi and Samaṣṭi (individually and collectively), leaving off the Ardha-mātrā as the Turya-Turiya, the fifteen forms commencing from the Jāgrat-Jāgrat and ending with the Suṣupti-Turya of the four states, Jāgrat, Śvapna, Suṣupti and Turiya, taken individually and collectively and leaving off the Turiya-Turya; the fifteen substrata of the above fifteen states superimposed individually on the Ātman, commencing from the Viśva-Viśva and ending with the Turya-Prājña, of the four forms of the Ātman, Viśva, Taijasa, Prājña, and Turya in the gross state; the corresponding fifteen taken in the collective aspect commencing from the Virāṭ-Virāṭ and ending with the Turya-bija, of the four forms, Virāṭ, Sūtra, Bija and Turya in the subtle state; the corresponding fifteen taken partly individually and partly collectively, commencing from the Oṭroṭ and ending with the Avikalpānujñāikarasa of the four forms, Oṭṛ, Anujñāṭṛ, Anujñāikarasa and Avikalpa in the potential state; this Brahman is equally attainable through the eleven terms of the mystic formula, the

Anuṣṭubh in praise of the Lord Nṛsiṃha, which are identical with the four-quarters of the Praṇava and the four quarters of the Brahman, comprised in the fifty-four forms aforesaid.] (19)

• SUPPLEMENTARY HYMN OF THE SAME IMPORT

Here occurs this Verse of the same import : One should know the Oṭṛ, (the first of the three quarters of the Brahman, when it is looked upon as consisting of three quarters), (which 'is verily the Turya-Turya pervading all the four quarters) as the Oṭṛ (the first of the three Mātrā-s of the Praṇava when it is looked upon as consisting of the three quarters leaving off the Ardhamātrā, which is no Mātrā), (which is verily the Turya-Turya pervading all the four quarters); (one should know) the inner one (of the three quarters) the Anujñātṛ (as the all-witness, standing between the perceiver and the percept). Then, having actually realized the Anujñāikarasa (the further one), as identical with the non-dual Brahman, he should finally attain the Turya-Turiya (having its place very near the omniscient Brahman), (as the Brahman alone). (20)

THE RĀMA-TĀPINY-UPANIṢAD

[This Upaniṣad, which is the fifty-fifth among the 108 Upaniṣad-s and forms part of the Atharva-veda, consists of two parts, the Purva-tāpinī and the Uttara-tāpinī. The first part expounds, for the benefit of seekers after liberation, the real nature of the qualified Brahman of the form of S'rī-rāma, and the means of attaining it and deals in detail with the import of the name of Rāma, the all-embracing character of the seed-syllable of Rāma, the import of the six-syllabled Mantra, the glorification of Rāma by the Gods and the sages, the manner of drawing the S'rī Rāma Yantra, the procedure to be adopted for the worship of the Yantra, and the attainment of liberation, through the grace of Rāma. The second part deals with an exposition of the unqualified Brahman, for the benefit of seekers after liberation, in the form of a discourse between Yājña-vaikya and Bṛhaspati, Bharadvāja, and Atri, relating to the worship of the Brahman as the Avi-mukta, the Tāraka-character, of the six-syllabled Rāma-Mantra and the attainment of liberation through the realization of the Paramātman, Rāma-āndra.]

PŪRVA-TĀPINĪ

UPANIṢAD I

EXPOSITION RELATING TO THE IMPORT
OF THE NAME OF RĀMA

When Hari, (the dispeller of the ignorance of the Ātman), the great Lord Viṣṇu (pervading the entire Universe), and wholly composed of the pure sentience (of the Brahman), was born of this Daśa-ratha (the incarnation of Kaśyapa-prajā-pati), of the clan of Raghu-s for the fulfilment of his plighted word in the Bhagavad-gīta, that he would incarnate in this world during successive Yuga-s for the regeneration of the virtuous and the destruction of the wicked and for establishing on a firm basis upright conduct, he delighted the hearts of all his kith and kin and remaining in this world, shone in all his splendour and glory. Hence, he came to be proclaimed by all knowing men, throughout all the worlds, as Rāma, the delighter of the earth through his splendour and glory. Or, for the reason that Rākṣasa-s, (like Virādha and others), met with their death at his hands on account of their excesses (by way of wicked deeds), or again through his gladdening the hearts of all the worlds by his exemplary life of sweetness and simplicity, the name of Rāma came to be on the lips of all in this world. Even as Rāhu, (the ascending node of the Moon) deprives the Moon of his lustre, even so, Rāma incarnated in this world for quelling the pride of power of the Rākṣasa-s, himself

assuming the form of a mortal (human being), for teaching all benign kings of the earth, who deserve to wear their diadem, the ideal way of ruling over their subjects, through his own conduct, (as the model-ruler) and pointing to the pious world at large the way of approach to self-realization, through uttering his name, similarly to detachment from phenomenal existence through intense absorption in him alone, and likewise to the attainment of all power, prosperity, reputation, and glory, through worshipping him alone. This name of Rāma delights the world and for that reason, shall really continue to be treasured up in the memory of the world, for ever and ever. This (Rāma), the Paramātmā, is known by the name of Rāma, for the reason that Yogin-s delight in this infinite existence, in this eternal bliss of the character of the Ātman of sentience. (1-6)

ATTRIBUTING SPECIFIC FORM TO THE FORMLESS,
NON-DIFFERENTIATED ĀTMAN FOR THE
BENEFIT OF THE PRACTITIONER

Attribution of form to the Brahman, that is absolute sentience, that is peerless, that is digitless and that is devoid of emodiment, is verily for the benefit of practitioners, (so as to enable them to attain the state of the Brahman through having recourse to the requisite means). (While Rāma as the Brahman remains indivisible and non-differentiated, when he is invested with form, he becomes a deity). In the case of (embodied)

deities with forms attributed to them, there is likewise ascription of (sexes) male and female, limbs, weapons and the like, (all for enabling the practitioner to worship Rāma, the non-differentiated Paraṃātman, more easily.) To these deities numbering two, (Sītā and Rāma), four (Rāma, Lakṣmaṇa, Bharata and S'atrughna) six (Bharata, S'atrughna, Lakṣmaṇa Sugrīva, Hanumat, and Vibhīṣaṇa), eight (Dhṛṣṭi and other ministers) are ascribed by ignorant folk ten, twelve, sixteen, eighteen and other numbers of fore-arms. To some deities are ascribed retinue 'of followers reckoned S'aṅkha in and other units, (a s'aṅkha is a hundred-thousand-crores), such units being of a number ending in thousands. Similarly, to these deities are ascribed specific colours and specific vehicles, specific powers and countless armies. Thus, in the Brahman that is verily Rāma, there has been the five-fold ascription (of various deities, then of colours unto them, of vehicles, of weapons for achieving various purposes, and lastly of countless armies). This ascription of armies and the like (unto the Paraṃātman that is verily bodiless and changeless) is due to the body ascribed to him, for the benefit of the multitude of devotees of his, that they might attain his state easily thereby. (7-10)

THE CAPACITY OF THE MANTRA OF RĀMA AND THE
YANTRA, WHEN UTTERED AND WORSHIPPED
RESPECTIVELY, TO BESTOW RĀMA'S GRACE

This Mantra (indicative of Rāma, the Para-
mātman), is designed suitably to signify Brahman

and the other gods, (as Rāma is of the character of all the gods). Hence should it be uttered by the practitioner, who has no other means to fall back upon, as through the Mantra alone (practised in the right manner), the god of his quest can be propitiated and not by any other means. The reason for saying so, is that the Mantra gives expression to the Brahman, wherein alone the end sought to be achieved, the austerities and sacrifices performed therefor and the performer himself, meet with their fulfilment. What seeks to portray in mystic symbols (the Paramātmā, Śrī-rāma), the end and aim of all verbal expression, is known as Mantra, for the reason that it involves the application of the one-pointed mind, and is the ferry-boat to cross over the delusion relating to the existence or the non-existence of things apart from the Brahman, the only real existence). The very image of this Deva (radiant form) of fearlessness, (which is non-dual), is the basis of the conception of the Yantra ascribed to this god. Should there be worship of the deity without the Yantra, the deity is not propitiated through such worship. (11-13)

UPANIṢAD II

THE ALL-EMBRACING CHARACTER OF THE SEED SYLLABLE OF RĀMA

The self-generated (Brahman), that is the absolute radiance (of the form of sentience), that is infinite

existence, assuming the form of the countless orders of creation, constituting phenomenal existence, ultimately manifests itself of its own accord, (as the self-luminous, supreme, eternal, passive, all-immanent existence of unsurpassed bliss). When this (Brahman of the aforesaid character) stands harmonized with (the Praṇava, which is apart from the Brahman, and passes through the stages of creation, sustenance and dissolution, through becoming the subtle Jīva (representing the totality of all orders of creation, animate and inanimate, and known as Hiraṇya-garbha), through the potential Īśvara of the character of the prime cause, (the sustainer and destroyer of all phenomenal existence) and through the power of supreme sentience, (characteristic of the innermost Ātman) or through mobility, rhythm and inertia, (the threefold attributes of the Īśvara), and through (the Brahman which though devoid of states, qualities, attributes and the like, yet pervades them all as the Turya-turya, the passive all-witness). There is established in this manner the complete identity of this Brahman with the Oṃkāra of three Mātrā-s and the Ardha-mātrā, (the Turiyomkāra), the gross, subtle and potential states of the former, with their characteristics, qualities, and attributes, respectively identical with "A-kāra," "U-kāra," and "Ma-kāra," the first three Mātrā-s of the Praṇava, with their characteristics, qualities and attributes, while the Turya-turiya of the Brahman, which is devoid of characteristics, qualities and attributes, is identical with the Turya-turya, (the Ardha-mātrā), devoid of Mātrā

and other attributes, the topmost resonance of the Turīyomkāra pervading the entire Praṇava through its character of Nāda, Bindu, Kalā and Kalātītā. Even as the gross banyan-tree, stupendous and prodigious in form and proportion, abides in the subtle banyan-seed in its potential state, even so, this vast and massive phenomenal world, along with its countless beings, animate and inanimate, abides in the subtle, seed-like, mystic syllable, "Rām," indicative of Rāma and full of potentiality. The gods of the Trinity will be of the three forms contained in the seed-syllable, "Rām", (Repha, representing Brahman, "A-kāra" representing Viṣṇu, and "Ma-kāra" representing Rudra), also the goddesses differentiated as Sarasvatī, Lakṣmī and Gaurī, representing their powers, will be likewise contained therein alone (represented respectively by the three aforesaid parts of the same seed-syllable)—Thus.

(1-3)

UPANIṢAD III

ELIGIBILITY FOR WORSHIP OF THE YANTRA-S (DESIGNS) INDICATIVE OF RĀMA AND Sītā

From which pair (Sītā and Rāma), the two sets of seven worlds, (the upper seven, Bhūḥ, Bhūvaḥ, Suvāḥ, Mahāḥ Janāḥ, Tapāḥ, and Satya and the nether seven, Atala, Vitala, Sutala, Mahātala Raśātala, Talātala and Pātāla, as also the countless crores of macrocosms, indicated by them), have had their existence and their

sustenance, and in whom alone they attain their dissolution, that pair Sītā and Rāmā are worthy of being worshipped in the Yantra-s, respectively indicative of them, as absolutely of the character of these (Yantra-s). That Paramātman alone in the character of Rāma, who incarnated as a human being through the influence of Māyā and afforded sustenance° (for all the worlds), unto that Paramātman, the chief source of vitality for the phenomenal world, immanent in all forms of phenomenal existence, as the innermost Ātman non-differentiated from the Brahman, may there be salutation. [As salutation is prescribed as the means of establishing identity between the Jīva (the bestower of salutation) and the transcendent Brahman, (unto which the salutation is offered) through non-differentiation, by giving up the difference between the restricted sense of the word Jīva and the comprehensive sense of the word Para, (the transcendent Paramātman) and bringing the two together as identical in significance, one should utter the word, "salutation," so as to indicate the fundamental identity between the two, through their being of the ancient character of existence, sentience and bliss.]

(1-2)

UPANIṢAD IV

IMPORT OF THE SIX-SYLLABLED RĀMA MANTRA

The mystic syllable signifying the Jīva, ("Raṃ"), (the word) "Namaḥ," and the name, (Rāma), (by this mystic formula composed of these (five syllables), viz.,

“Raṃ Namō Rāma”) is sung thus : “The Ātman is identical with Rāma.” The mystic formula of four syllables, ending with the case-ending “Āya” and identical in character with the three-syllabled formula “Raṃ Rāma”), by that four syllabled formula “Raṃ, Rāmāya” is sung the same identity (between the Ātman and Rāma). This mystic formula is that which expresses. Rāma is what is expressed by the formula. The establishment of Yoga (identity) between these two, (the formula and Rāma, the Paramātman), would prove to be productive of fruit unto all the practitioners of such Yoga (establishment of identity). There is no doubt whatsoever about it. Even as the person with a name confronts one by the mere utterance of his name, even so the mystic formula of the character of seed-syllables full of potentiality, would confront the practitioner of the mystic formula, at the very uttering thereof. The practitioner intent on the achievement of his heart's desire, should place the potentiality of the form of the seed-syllable over the right and left chests. The Kīla (the syllable forming the wedge-pin with which the whole formula is fastened), should be conceived without (any placing) in the centre of the body, (the navel). This is the common procedure to be adopted in the case of all mystic formulas. In this (Mantra), Rāma, who is of the form of infinite existence, (the Paramātman), resembles fire in point of scorching radiance and is cool-beamed like the Moon, (in the case of those, who are faithless and faithful votaries of his respectively). When he assumes the form of the

Virāṭ-puruṣa stalking the Vis'va, the Universe, which embraces the entire 'phenomenal existence, this world assumes the character of the fire and the Moon, brought out from heaven in the Jyotiṣṭoma sacrifice, for the well-being of the world. Having incarnated in this world along with Sītā, he shines as the Moon with its charming light; with Sītā ever by his side, even as the Puruṣa ever attended with Prakṛti, (the primordial originant out of which sprang forth phenomenal existence), this Rāma of a dark-blue (cloud-like) complexion, wearing an yellow robe, and with matted hair over his crest, with two arms, with rings dangling from his ears, with a garland set with rubies (round his neck), the intrepid warrior, wielding a bow in his hand, with a charming face full of grace, the mighty conqueror with his eight ministers, Dhṛṣṭi and others, adorning his side, carrying Prakṛti, the mother of the world, in the form of the great goddess, Queen Sītā, conspicuously seated on his lap, embraced with both hands by Sītā, the Cit-śakti, (the power of sentience), shining like burnished gold and decked with all jewels on a lavish scale, nourished by Sītā-lakṣmī holding the lotus-flower in her hands, the son of Kausalyā the daughter of the king of the Kosala-s: further with Lakṣmaṇa, his younger brother of a golden complexion standing to his right, with a bow in hand; in that manner alone will the triangle be formed. Similarly, him alone, whose mystic formula forms a triangle, with him, his Mantra in the middle, the Mantra-s of his younger brother (Lakṣmaṇa) and his spouse Sītā on

either side, all the three in the dative case, him alone the gods approached. (1-11)

HYMNS OF THE GODS IN PRAISE OF RĀMA

The gods sang the glories of Rāma, the supreme lord of the world, who stood at the foot of a Kalpa-tree, as follows: "Salutation unto Rāma, who could assume any form at will, and is full of magical powers. Salutation unto the Oṃkāra (of the form of Rāma), standing as the foremost part of the Veda-s, unto Rāma, the consort of Rāma, Lakṣmī, unto the illustrious Rāma, the embodiment of the Paramātmā, unto the ornament adorning the body of Jānakī, (the daughter of king Janaka), unto the destroyer of the demons, unto the one that is possessed of the most auspicious limbs, unto the auspicious and valiant scion of the race of Raghu-s, unto the god of death incarnate for the destruction of the ten-faced Rāvaṇa. O Rāma-bhadra, the great archer, the valiant scion of Raghu's line, O Slayer of the ten-faced Rāvaṇa! Do thou bestow on us thy asylum, and (all forms of) prosperity (attainable ~~through~~ thy grace alone). Do thou presently cause all prosperity to be bestowed on us through the supreme Lady, Sītā, thy spouse and our mother, showering her blessings on us and thyself bring about the destruction of our enemies, (the demons), in a trice." Having thus praised the Paramātmā, Rāma, the gods and others, (the Brahmarṣi-s and other true devotees), remained firmly established in and non-differentiated from him

the Paramātmān, enjoying the bliss of the Para-brahman, and remaining as the Para-brahman alone.

(12-16)

HYMNS IN PRAISE OF RĀMA SUNG BY THE ṚṢI-S (SEERS)

In the same strain the Ṛṣi-s also praised him. Then, the demon, Rāvaṇa, for attaining his final disembodiment of Videhamukti and the enjoyment of the bliss of the four kinds of liberation as a member of the retinue of Viṣṇu in Vaikuṇṭha, carried away Rāma's wife, who was then in the forest. He came to be known as Rāvaṇa, for the reason that he molested the peaceful denizens of the world, through his atrocities such as the above atrocity or because of the outcry raised by him, when his fingers were crushed under the weight of mount Kailāsa, which, he, in his vanity, attempted to lift up. Rāma and (his brother) Lakṣmaṇa also roamed about the face of the earth, ostensibly in search of Sītā, but really for another reason altogether, *viz.*, that of reclaiming and releasing the foremost member of Viṣṇu's retinue in Vaikuṇṭha, from the terrible fate of having been born as a demon, due to the disastrous influence of a Brāhmaṇa's curse and restoring him to his original status. After going in quest of Sītā, killing the demon, Kabandha, coming across S'abari on their way and after being worshipped, under Rāma's orders, by her as well as by the son of Vāyu, the ideal devotee, (Hanumat), calling in the aid of the

monkey-chief, (Sugrīva), in their task, Rāma and Lakṣmaṇa, narrated to him the entire-story, from beginning to end. Thereupon, the monkey-chief, Sugrīva, who had his own doubts about Rāma, with a view to be reassured about his real worth, showed him the skeleton-frame of Dundūbhi, which Rāma succeeded in lifting aloft with his missile. At that time, Rāghava having pierced through the seven palm (sālā) trees at once, was filled with joy. Very much pleased with these achievements of Rāghava, the monkey-chief started in the company of Rāma to his own capital city. Having reached it, the younger monkey-chief (Sugrīva) challenged Vālin, (the elder monkey-chief), from his house with a loud uproar. Thereupon Vālin came out of his citadel. Rāghava then slew Vālin in the battle that ensued and installed Sugrīva in the kingdom. Sugrīva then summoned his monkey-followers, (who knew the various quarters) and said unto them thus:—"O Ye Comrades, that know all the quarters! Even now start on your errand. Fetching the daughter of the king of Mithila, (our great Lord's spouse, Sītā) bestow her unto her lord even this day. Do you start quickly, at once." Then Hanumat leapt across the ocean and reached Laṅkā. Having seen Sītā, slain the demons, and likewise burnt the city himself, returning (to Rama's presence), he gave an exact account (of his adventures) in the course of a conversation with Rāma. Then Rāma, who assumed the form of anger personified, called all the monkeys together and along with them went provided with missiles and munitions towards the

city of Laṅkā. Having discovered the city, he fought a battle with its ruler (Rāvaṇa). Having killed him along with Kumbha-karṇa (the pot-eared), the brother of Rāvaṇa and Indra-jit (the conqueror of Indra), the son of Rāvaṇa in battle, installed Vibhīṣaṇa there (in the place of his brother Rāvaṇa). Then fetching the daughter of Janaka (Sītā) and placing her on his own lap, Rāma reached (Ayodhyā) his capital-city along with them. (17-29)

THE GLORY OF RĀMA-CANDRA, THE ANointed KING

Thereupon Rāma, (the delighter of the hearts of the line of Raghu-s), the famous archer, possessed of two stalwart shoulders, seated on a throne (of the form of a lion), with a graceful mien, (being himself the Paramātmān of sentience and bliss), adorned with all ornaments, assuming with his right hand the Cinmudrā, (gesture indicating the oneness of the sentience of the Brahman, with the thumb and the forefinger meeting at their tips and the three other fingers outspread), and the Abhaya-mudrā (gesture, with all the fingers and the thumb brought together and pointing upwards, so as to resemble the flame of fire, indicating the offer of protection and the dispelling of fear out of the heart of the devotee), with his left hand, engrossed in holding conversation with those around him, the omnipotent Lord full of the sentience (of the Paramātmān, the passive witness of all), Śaṭrughna and Bharata standing to the left and right of the Paramātmān, and Hanumān

in the posture of the listening pupil in front of the lord, these three forming a triangle ; Suḡrīva standing below Bharata and Vibhīṣaṇa standing below S'atrughna, Lakṣmaṇa standing at the rear of the Paramātman, holding an outspread umbrella and with Cāmara-s (bushy tails of the deer of that name used as fans), the two standing below, viz., Suḡrīva and Vibhīṣaṇa holding in their hands palm-leaf fans, these three forming another triangle. Thus is the Ṣaṭ-koṇa (figure with six corner-triangles formed) with the six-chief limbs (presiding over the heart, the crest, the two hands and the like) of the lord. The second Āvaraṇa (investiture), is a Čatuṣkoṇa made up of four sides with Vāsu-deva, Saṃkarṣaṇa, Pradyumna and Aniruddha, as the Āvaraṇa-devatā-s, (deities presiding over the investiture), having their seats in the corner-angles commencing from the south-east, then the south-west, the north-west, and the north-east respectively. The third Āvaraṇa is an Aṣṭa-koṇa, made up of two quadrangles placed one above the other, giving rise to eight corner-angles equidistant from each other, with the son of Vāyu, (Hanumān), Suḡrīva, Bharata, Vibhīṣana, Lakṣmaṇa, Aṅgada, Arimardana and Jāmbavān, as the Āvaraṇa-devata-s ; then again, with Dhṛṣṭi, Jayantaka, Vijaya, Surāṣṭra, Rāṣṭra-vardhana, As'oka, Dharma-pāla and Sumantra, forming the fourth Āvaraṇa (of the form of an Aṣṭa-koṇa, around the former) ; then again, with the thousand-eyed Indra, Agni, Dharma-Rāja (the lord of Manes), Rkṣa, (Paulastya), Varuṇa, Vāyu, the Moon, Īśa, Brāhmaṇ (the lord of the celestial world above), and Ananta,

(Ādi-śeṣa of the nether world), these ten lords of the ten directions, (the eight cardinal points, and the upward and nether directions) forming the Āvaraṇa-devatā-s of the fifth Avaraṇa, (in the form of a ḍaśa-koṇa), with their respective weapons forming the outermost (sixth) Āvaraṇa ; the Paramātmān, Rāma, ever meditated upon by the sages, Vasiṣṭha, Vāma-deva and others, should be worshipped adorned with sapphires and other gems. [The above is an approximate description of the Ṣaṭ-koṇa-yantra, depicting Śrī-Rāma-bhadra, in all the splendour and glory of his coronation, with his entire retinue around him.] (30-39)

MODE OF DRAWING THE YANTRA

In the above an approximate description has been given of the Yantra. The exact manner of drawing (the Yantra) is now expounded. Having drawn a Tri-rekha-puta (the figure of a Conch) which is of the form of a Ṣaṭ-koṇa, the practitioner should inscribe two Tāra-s (Omkāra-s) in the middle of it. After inscribing the seed-syllable, " Rām ", between them, he should inscribe under it the object sought to be achieved in the accusative case. Above it he should inscribe the practitioner's name in the possessive case, and also the word, " Kuru," twice over, on either side. Near the seed-syllable, in the interspace left he should inscribe the Rāmā-bīja, " Śrīm." The practitioner of pure intellect should cause all this to be enclosed between the aforesaid couple of Praṇava-s. Along the entire lengths of the six spokes of the Ṣaṭ-koṇa, he should inscribe the

seed-syllable, along with the words indicative of the six Aṅga-s, thus: (" Rām, namaḥ Hṛdayāya, and so on). On the sides of the six corner-angles, the practitioner should inscribe the seed-syllables of Lakṣmī, (" Sṛiṃ "), and Māyā, (" Hrīṃ "), one on either side, and at the apex the Manmāthabīja, (" Kṛiṃ "). After inscribing the interjection indicative of anger, (" Huṃ "), in the interior of the corner-angles and the Vāg-bīja, (" Aiṃ "), all around, he should draw three circles with two eight-petalled lotuses enclosed in between. In the first lotus he should inscribe the sixteen vowels and the eight groups of consonants respectively in its filaments and eight petals. On the petals of the second eight-petalled lotus, he should inscribe the forty-eight syllables of the Mālā-mantra at the rate of six syllables over each petal. (The Mālā-mantra is as follows: "Om, Namō Bhagavate Raghu-nandanāya Rakṣoghna-viśadāya Madhura-prasanna-vadanāya Amita-tejase Balāya Śrī-Rāmāya Viṣṇāve Namaḥ"). Similarly he should inscribe at the end, the five syllables, (" Sṛiṃ, Sṛiṃ, Yaṃ, Na-maḥ "). Again, he should draw one more eight-petalled lotus. Having inscribed the eight syllables of the Nārāyaṇa-mantra, (" Om, Namō-Nārāyaṇāya "), over the eight petals one over each, and the Rāma-bīja, (" Sṛiṃ "), in its filaments, outside that he should draw a circle with a twelve-petalled lotus over it, inscribed with the twelve syllables of the twelve-syllabled Mantra, (" Om, Hrīṃ, Bharatāgrajāya, Rāma, Kṛiṃ, Svāhā), and then of this Mantra also, viz., "Om, Namō Bhagavate Vāsu-devāya " one out of each mantra over each petal. Then

should he inscribe the fifty letters of the Samskr̥t alphabet, beginning from °A-kāra and ending with "Kṣa," in the form of a circle, around the filaments. Then having drawn a sixteen-petalled lotus outside that, he should inscribe the seed-syllable, "Hrim," in its filaments and the sixteen-syllabled Mantra, containing words indicative of the name, salutation, and weapon of the deity, (*viz.*, "Namo Bhagavate Dhanuṣpāṇayē Rāma-candrāya"), over the sixteen petals, one over each petal. In the joints of the petals should the practitioner inscribe the Mantra-s of Irajā, (Hanuman) and others, and should thereafter inscribe outside that, the seed-syllables, "Hraṃ," "Sraṃ," "Bhraṃ," "Vraṃ," "Lraṃ," "Aṃ," "S'raṃ" and "Jraṃ," and also a big lotus of thirty-two petals, with the Nāda and the Bindu, (with the thirty-two syllables of the king of formulas, the Anuṣṭubh in praise Nṛsimha elongated and the Anusvāra added, thus: "Ūṃ," "Grāṃ," "Viṃ," "Rāṃ," "Māṃ" "Hāṃ," "Vīṃ," "Ṣṇūṃ," "Jvāṃ," "Lāṃ," "Tāṃ," "Sāṃ," "Rvāṃ," "Toṃ," "Mūṃ," "Khāṃ," "Nriṃ," "Siṃ," "Hāṃ," "Bhiṃ," "Ṣāṃ," "Nāṃ," "Bhāṃ," "Drāṃ," "Mriṃ," "Tyūṃ," "Mriṃ," "Fyūṃ," "Nāṃ," "Māṃ," "Yāṃ," and "Hāṃ"), inscribed on the thirty-two petals, with effort. Having meditated, in the filaments of the lotus, on the eight Vasu-s, the eleven Rudra-s, the twelve Āditya-s and the Dhātṛ, as also the Vaṣaṭ-kāra, he should inscribe, outside the lotus, the quadrangular Bhū-gṛha with three parallel straight lines on each side of the quadrangle, enriched

with the names of the weapons of the guardians of the eight directions, beginning with the Vajra, (thunder-bolt of Indra) and ending with the Sūla, (trident of Īśāna), marked in the respective directions, provided with four gateways, one on each side, adorned with the twelve signs of the Zodiac, three on each side, and the eight Nāga-s, Ananta, Vāsuki, Takṣa, Kārkoṭaka, Padmaka, Mahā-padma, Śaṅkha and Gulika, each in its respective direction. Having thus drawn the terrestrial region, he should inscribe the seed-syllables of Nṛsiṃha and Varāha, (*viz.*, “Kṣmryaṃ,” and “Huṃ”), in the eight directions, indicative of the four principal quarters and the four intermediate quarters. The reputed seed-syllable of Nṛsiṃha, which is effective in the act of grasping and killing, is made up of “Kṣ,” (the Kūṭa), “R,” (the Repha), “Auṃ,” (the Anugraha), “Ma-kāra” (the Indu, the Moon), and “Ya-kāra,” (the Nāda-sakti). The seed-syllable of Varāha is the Huṃkāra, made up of Ha-kāra with, (the Viyad-bīja), “U-kāra” and “Ma-kāra,” (the Bindu and the Nāda), making up the “Huṃ,” of the Antyārgṇiśa, the lord, Varāha that lifted up and rescued the earth in its last stages, about to be engulfed by the diluvian ocean, on his snout with a Huṃkāra. (40-57)

EXTRACTION OF THE MĀLĀ-MANTRA

Now is related the Rāma-mālā-mantra. The Tāra (Om̐); then the word for salutation, (“Namah”);

"Bha," the mystical name of sleep; "Ga," suggested by the word "Smṛti," which means a fanciful existence, the firmament being of such a nature; the word, "Medas," standing for "Va;" and the word, "Kāmika," (standing for the consonant, "T,") conjoint with Rudra, (the vowel, "E," the two together forming the syllable, "Te";) Vaṇni, ("Ra"), Medhā, ("Gh"), adorned with Amara, (the vowel "U", *i.e.*, "Ghu"); then what is associated with long misery, "Na;" what stands for what is pleasing, ("Nda"); then hunger coupled with length, ("Nāya"); then the angry one, (fire, represented by "Ra"); the unerring (double consonant "Kṣ,"); the pervader (*viz.*, the Visarga); the intellect (indicating "Gh") coupled with the Long one (indicating "Na"); the flaming one (indicating the seed-syllable "Va" along with the Susūkṣma, (the subtle vowel, "I"); the syllable of the form of Mṛtyu, ("Sa"); the pleasing one with the resting place, ("D" and "Ā"), and the integument (indicating "Ya"); then the fondness for play (indicating in the reverse order, "Dh" and "Ma" *i.e.*, "Madh"); along with Amara, (the vowel, "U,"); radiance (indicating "Ra"); that which is composed of keenness and fire, (*i.e.*, "Pa" and "Ra"); the white one ("Sa"); with the Anusvāra, ("M"); the fifth letter from the "Kāmika," ("Ta", *i.e.*, "Na"); the Lānta, ("Va"); the Tānta (the letter "Da"); then the last letter of the group elongated ("Nā"); then the last letter of the inflected word, which is infinite and all pervading (the seed-letter of Vāyu, *viz.*, "Ya");

the Dīrgha-yuta (beginning with the vowel "A"); the Vāyus that pervades every where, (represented by "M"), with the Sūkṣma (represented by the vowel "I"), (*i.e.*, "Mi"); the Kāmika (the letter "Ta"), the Kāmaka conjoined with Rudra, the consonant "T," with the vowel "E", *i.e.*, "Te"), the Sthira-tāpa (the confirmed radiance represented by "Ja"); and then again (indicated by the consonant "S"), elongated (with the appropriate case-ending "E") (*i.e.*, "Se"); the Tāpinī (indicated by the seed-syllable, "Va", the same as "Ba"), the Dīrgha-yukta Bhū, (the elongated seed-letter of Bhūr *i.e.*, "Lā" coupled with the case ending, "Ya," *i.e.*, "Lāya"); then Anala (the seed-syllable of fire, "R"), going along with Ananta (the long vowel, "A"), (*i.e.*, "Rā"), the Kāla, extending over infinite time indicated by "M" and likewise elongated, yielding "Mā," and the Prāṇa (indicated by "Ya"); of the character of Nārāyaṇa, composed of the seed-syllable of Ambhas, "V," with the Vidyā representing "I" *i.e.*, "Vi"; the words Pita representing "Ṣ" and Arāti representing "Na", *i.e.*, "Ṣṇa"; the Lānta coupled with the Yoni, (representing the consonant "V," with the vowel "E," the Rudra-bija, *i.e.*, "Ve"); then the word for salutation (*i.e.*, "Namaḥ"). Thus is formed the Mālā-Mantra, (the rosary-hymn) of Rāma, composed of forty seven syllables strung together, of its own accord and should be inscribed in the Yantra of the anointed Rāma, in the manner prescribed (above).

IN PRAISE OF THE YANTRA

This Yantra, which has been related above, which comprises all, and which is adored by all sages, is the bestower of liberation, (through the attainment of the four ends and aims of life, *viz.*, Dharma, Artha, Kārma, and Mokṣa) on all persons who worship it; it increases the duration of their lives and vouchsafes unto them immunity from diseases of any kind; it bestows sons on those who have no sons. What need is there to say more about its efficacy and the fruits therefrom? In short, they will attain even in this life, in a short while, virtuous conduct and other ends and aims of life completely. This is the profoundest secret which cannot be attained even with difficulty by Īśvara. This Yantra, which has been described elaborately, should not be bestowed on all and sundry—Thus.

(65-67)

UPANIṢAD V

WORSHIP COMMENCING FROM THE PURIFICATION
OF THE GROSS BODY AND ENDING WITH
THE WORSHIP OF THE PĪṬHA

The seeker after liberation should wake up betimes, before the Muhūrta specially prescribed for the worship of Brahman, finish the daily duties prescribed for his particular stage in life, such as cleansing the teeth, bathing before day-break, morning prayer and

other austerities, and having gathered the requisite articles of worship as far as possible, reach the abode of worship. After going through the prescribed circumambulations and salutations, he should first ring the prayer-bell by way of awakening the deity, and then with the hymn, "Pṛthvi Tvayā dhṛtāḥ lokāḥ, Devī tvam Viṣṇunā dhṛtā, tvam ca Dhāraya Mām Devī Pavitram Kuru-cāsanam," (O Mother Earth! All the people on thy surface are held by thee. Thou art, O goddess! held by the Lord, Viṣṇu. Pray do thou deign to hold me on thyself, O goddess! and make my seat pure), he should purify the floor of the abode of worship and with the hymn, "Apasarpantu Te Bhūtāḥ, Ye Bhūtāḥ Bhuvi Samsthitāḥ, Ye Bhūtāḥ Vighna-Kartāraḥ, Te Gacchantu Ājñayā Hareḥ," (Āvaunt! Ye evil spirits, those evil spirits that haunt the surface of the earth, those evil spirits that create obstacles, let them depart hence, through the command of Hāri), he should drive away the evil spirits, or through contemplating on the potential existence alone, of the five gross elements, earth and others, and their variants, purify them and also perform the preliminary worship of the holy receptacle, the conch and the like. Then uttering the prescribed Mantra-s for purifying the Darbha-grass, the seat and the like, placing a pair of lamps on either side of the deity to be worshipped, after uttering the Mantra beginning with "So'ham Arka," and so on, (I am that reputed Sun, and so on), himself facing the north, assuming the Padma or other suitable posture and controlling the breath through Prāṇāyāma,

worshipping the receptacle on his left side and the conch on the right side, in the prescribed manner, sprinkling the water in the conch over the deity, his own self and the materials gathered for worship, pouring a little water in the receptacle, he should cast off the water remaining in the conch. Then placing the five vessels intended for Pādya, (water for washing the feet) and the like in front of him, filling them with water perfumed with sandal, and worshipping the deity in front, along with the other deities forming the Āvaraṇa (retinue), with the prescribed Mantra-s for Āvāhana (invocation) and the like, performing the Dvāra-pūjā, (worship of doorways), thus: Adhara-Bhāgāya namaḥ, (Salutation unto the nether part); Ūrdhva-Bhāgāya namaḥ, (salutation unto the upper part); Pārs'vāya namaḥ, (salutation unto the sides); Dakṣiṇa-Pārs'vāya namaḥ, (salutation unto the right side); Pas'cima-Pārs'vāya namaḥ (salutation unto the western side); Uttara-Pārs'vāya namaḥ, (salutation unto the northern side); Piṭha-madhyagata-kamalāya namaḥ (salutation unto the lotus in the middle of the raised seat); Piṭha-dakṣiṇabhāge Deś'ikāya namaḥ, (salutation unto the preceptor on the right side of the raised seat); Ādi-Kūrmāya namaḥ, (salutation unto the Primordial tortoise); Śeṣāya namaḥ (salutation unto the serpent); Pṛthivyai namaḥ (salutation unto Mother Earth), Kamalāya namaḥ (salutation unto the lotus); having thus performed the Dvāra-pūja, seated in the Padma or other suitable posture, with a cheerful countenance, while engaged in the performance of worship, and

performed the worship of the nether, and upper parts and the sides as also the worship of the lotus in the middle of the raised seat ; and having worshipped the preceptor seated in the seat studded with gems and overspread with a soft and fine cushion, having conceived of the power of the name Adhāra in the Kūrma (tortoise), in the Nāga (serpent) and in the lotus of the earth, as well as under his own seat ; and worshipped Vighna-rāja, Durgā, Kṣetrapāla and Vānī, along with their seed-syllables, and the like, fire and the several regions and the like at the feet of the raised seat thus : Gaṃ, Gaṇa-pataye namaḥ (salutation unto "gaṃ," the seed-syllable and unto Gaṇa-pāti) ; Duṃ, Durgāyai namaḥ (salutation unto "Duṃ," the seed-syllable and unto Durgā) ; Kṣam, Kṣetrapālāya namaḥ (salutation unto "Kṣam," the seed-syllable and unto the Kṣetra-pālaka) ; Saṃ, Sarasvatyai namaḥ (salutation unto "Saṃ," the seed-syllable and unto Sarasvatī) ; Mūla-Prakṛtyai namaḥ (salutation unto the primordial prakṛti) ; Kṣīra-samudrāya namaḥ (salutation unto the ocean of milk) ; Ratna-dvīpāya namaḥ (salutation unto the Isle of gems) ; Ratna-simhāsanāya namaḥ (salutation unto the throne set with gems) ; Sveta-cchattrāya namaḥ (salutation unto the white umbrella) ; Ratnamanṭapāya namaḥ (salutation unto the mansion set with gems) ; Kalpaka-vṛkṣāya namaḥ, (salutation unto the Kalpaka-tree) ; having worshipped Dharma and the like thus : Dharmāya namaḥ, (salutation unto the right rule of conduct) ; Jñānāya namaḥ, (salutation unto knowledge) ; Vairāgyāya namaḥ

(salutation unto detachment); Aisvaryāya namaḥ, (salutation unto prosperity of all forms and kinds); and also their negatives in their respective regions thus: Adharmāya namaḥ (salutation unto the negation of the right rule of conduct); Ajñānāya namaḥ (salutation unto the negation of knowledge); Avairāgyāya namaḥ (salutation unto non-detachment); Anaisvaryāya namaḥ, (salutation unto penury). In the middle he should worship in order thus: Arkāya namaḥ (salutation unto the sun); Somāya namaḥ (salutation unto the Moon); Agnaye namaḥ (salutation unto fire); and further and further apart from the middle he should, in order, conceive the three circles enriched with seed-syllables, as of mobility, rhythm and inertia after worshipping them thus: Rajase namaḥ (salutation unto mobility); Sattvāya namaḥ (salutation unto rhythm); Tamase namaḥ (salutation unto inertia). Then in the chief cardinal points and also their sub-divisions, he should worship in turns the Ātman, the Antarātman, the Paramātman and lastly the Jñānātman thus: Ātmane namaḥ (salutation unto the Ātman); Antarātmane namaḥ (salutation unto the Antarātman); Paramātmane namaḥ (salutation unto the Paramātman); Jñānātmane namaḥ (salutation unto the Jñānātman); and in the several directions outside the Yantra should he worship the Māyā, Vidyā, Ekalā and Para-siva-tattva-s thus: Māyā-tattvāya namaḥ, (salutation unto the illusory principle); Vidyā-tattvāya namaḥ, (salutation unto the pure sentient principle); Ekalā-tattvāya namaḥ, (salutation unto the one substance wherein all

else is dissolved); Para-siva-tattvāya namaḥ, (salutation unto the transcendent auspicious principle); Māyāyai namaḥ (salutation unto Māyā); Vidyayai namaḥ (salutation unto Vidyā); Anantāyai namaḥ (salutation unto the infinite veil); Padmāyai namaḥ (salutation unto Padmā, Lakṣmī, the Māyā S'akti of Viṣṇu); Jñānātmane namaḥ (salutation unto the Jñānātman); he should also worship therein the S'akti-s Vimalā and others thus: Vimalāyai namaḥ (salutation unto flawless power); Utkarṣaṇyai namaḥ, (salutation unto the uplifting power); Jñānāyai namaḥ, (salutation unto the knowing power); Kriyāyai namaḥ, (salutation unto the active power); Yogāyai namaḥ, (salutation unto the unifying power); Praḥvyai namaḥ, (salutation unto the power of submission); Satyāyai namaḥ (salutation unto the power of veracity); Īśānāyai namaḥ (salutation unto the power of mastery); and (in the middle of the Yantra) Anugrahāyai namaḥ (salutation unto the power of benediction). He should also perform the worship of the raised seat thus:— Om Namo Bhagavate Viṣṇave, Vāsu-devāya, (Om! salutation unto the all-pervading Lord Vāsu-deva), Sarvātma-saṃyoga-yoga-pīṭhāya namaḥ (salutation unto the unifying raised seat, whereon the various Ātman-s attain their complete identity). (1-6)

WORSHIPPING THE ĀVĀRANA-S, A PRELUDE TO THE MEDITATION ON THE LORD

Then (after worshipping, at each stage, each of the Āvaraṇa-s individually, by invoking them by name),

should the seeker after liberation offer worship unto the lord established in the middle of the Ṣatkoṇa thus :—“Salutation unto (the lord) seated on the throne ; unto him with two (broad) shoulders ; unto him with the bow on one side and the quiver of arrows on the other ; unto him assuming the gesture of the Jñāna-Mudra with his right hand ; unto him interested in holding conversation with Hanumat and others around him ; unto him who has Sītā adorning his left lap ; unto the lord, S'ri-Rāma-candra anointed as king of the realm, salutation ; unto the illustrious S'ri-Rāma surrounded by Sītā, Bharāta, Śatrughna, Hanumat, Sugrīva, Vibhīṣaṇa and Lakṣmaṇa, in the middle of the Ṣatkoṇa.”

In the six corner angles and at the centre should he worship thus :— “ Rām unto the heart Namaḥ ; Rīm, unto the crest, Svāhā ; Rūm, unto the tuft of hair, Vaṣaṭ ; Raim, unto the armour, Huṃ ; Raum, unto the two eyes, Vauṣaṭ ; Raḥ, unto the missile, Phaṭ ; unto S'ri-rāma with the aforesaid limbs and accoutrements Salutation.” Then at the root of the petals of the first eight-petalled lotus, he should worship as follows : (In the intermediate quarters commencing from the south-east, in order,) Salutation unto the Ātman ; salutation unto the Antarātman ; salutation unto the Paramātman ; and salutation unto the Jñānātman. (In the principal quarters, commencing from the east, in order, Salutation unto S'ri-rāma, having Nivṛtti, (the power of renunciation) as his investiture, salutation unto him having Pratiṣṭhā, (the power of tranquillity) as his investiture ; salutation unto him having

Vidyā, (the power of knowledge) as his investiture ; salutation unto him having S'ri, (the power of affluence) as his investiture ; salutation unto S'ri-rāma (at the centre). At the tips of the petals of the first of eight-petalled lotus, he should worship, in the order and manner aforesaid, thus : (in the intermediate quarters, commencing from the south-east), Salutation unto Vāsu-deva ; salutation unto Saṃkarṣaṇa ; salutation unto Pradyumna ; salutation unto Aniruddha ; (in the principal quarters commencing from the east), salutation unto S'ri-rāma, having S'ri as his investiture ; salutation unto him having Kīrti, (fame) as his investiture ; salutation unto him having Puṣṭi, (nourishment) as his investiture ; salutation unto him having Rati, (enjoyment) as his investiture ; salutation unto S'ri-rāma (at the centre) ; at the roots of the petals of the second eight-petalled lotus, (commencing from the east in the following order) ; salutation unto S'ri-rāma surrounded by Hanumāt ; by Sugrīva ; by Bharata ; by Vibhīṣaṇa ; by Lakṣmaṇa ; by Aṅgada ; by S'atrughna ; and by Jāmbavat ; similarly at the tips of the petals of the second eight-petalled lotus should he worship (as above) ; salutation unto S'ri-rāma surrounded by Dhṛṣṭi ; by Jayanta ; by Vijaya ; by Surāṣṭra ; by Rāṣṭra-var dhana ; by Aśoka ; by Dharma-pāla ; and by Sumantra. Similarly, in the petals of the twelve-petalled lotus should he worship the twelve sages, Vasiṣṭha, Vāma-deva, Jābāli, Gautama, Bharadvāja, Viśvāmitra, Vālmīkin, Nārada, Sanaka, Sanandana and Sanat-kumāra individually and meditate upon S'ri-rāma as surrounded by the twelve sages

collectively at the centre of the Yantra. Similarly, in the petals of the sixteen-petalled lotus should he worship Nīla, Nala, Suṣeṇa, Mainda, Dvīda, Sarabha, Gandhamādana, Gavākṣa, Kirīṭa, Kuṇḍala, Śrīvatsa, Kaustubha, Śaṅkha, Cakra, Gadā, and Padma, individually and Śrī-rāma as surrounded by them collectively at the centre ; similarly in the petals of the thirty-two-petalled lotus, should he worship Dhruva, Soma, Āpa, Āhṡvaya, Anila, Anala, Pratyūṣa and Prabhāsa, the eight Vaṣu-s) ; Vīrabhadra, Śambhu, Girīsa, Aja, Eka-pāda, Ahirbuddhīya, Pinākin, Bhūvanes'a, Kapāli, Dikpati, Sthāṇa and Bharga, (the eleven Rudra-s ;) Varuṇa, Sūrya, Vedāṅga, Bhānu, Indra, Kavi, Gabhastī, Maya, Hiraṇya-retas, Divākara, Mitra and Viṣṇu, (the twelve Āditya-s) ; and Dhātṛ, (the creator) individually ; and Śrī-rāma as surrounded by them collectively, at the centre ; similarly in the interior of the Bhūgṛha, should he salute the eight lords of the cardinal points, Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyus, Kubera, and Īśāna in the eight directions, and Brahman and Ananta in the upper and nether parts, individually and Śrī-rāma as surrounded by them collectively at the centre ; outside the Bhūgṛha, he should worship the respective weapons of these guardians, viz., the thunderbolt, the scorching power, the stick, the sword, the rope, the goad, the mace and the trident, individually and Śrī-rāma as surrounded by them collectively, at the centre ; having thus worshipped the lord along with his limbs and retinue, individually and collectively, with the sixteen marks of paying homage, in the prescribed manner,

and repeated in his presence the Rāma-Tāraka-Mantra six thousand times, and also the Rāma-Gāyat-trī, the Rāma-Mālā-Mantra and the Mantra-s relating to Lakṣmaṇa and others, and having dedicated all these prayers unto him, he should then withdraw the lord from the Yantra unto his own heart, and eat the food placed in the presence of the lord, for his propitiation, after distributing a portion of it to Brāhmaṇa-s and devote all the rest of his available time to the remembrance of the lord's name. Having thus worshipped the lord, (individually and collectively), along with all his limbs and retinue, such as Hanūmat and others, Dhr̥ṣṭi and other ministers, the guardians of the points of the compass and their weapons, as also Vasiṣṭha and other sages, Nīla and other chiefs, he should invoke the lord Rāghava, and adore him with sandal and other marks of paying homage, and various valuable and sacred tributes, and having also uttered the various formulas and prayers in praise of him, he should withdraw Him into his own heart. (6-7)

ATTAINMENT OF LIBERATION THROUGH THE GRACE OF THE LORD

I worship Rāma (who is the self-manifest Param-ātman) of the aforesaid description, (either of the form of an image or a Yantra in accordance with the stage of development of the worshipped), who is the great prop of the Universe and is of the form of infinite existence, pure sentience and unsurpassed bliss. He who worships

this enemy of phenomenal existence (the lord Śrī-rāma, the Paramātmān), wielding the mace, the conch the discus and the lotus, attains by all means liberation (through the knowledge derived through Rāma's grace). That Rāghava, who, once upon a time, disappeared suddenly from view, wielding the conch and the discus, as well as the mace and the lotus, along with Śītā (Lakṣmī), along with his brothers, along with his retinue, nay, his capital city and all the worlds, remains for all time as the Paramātmān, that pervades the entire Universe and is the prime cause of all liberation, remaining as the Brahman alone. Those that are his faithful devotees, after enjoying their fulfilled hearts' desires to the fullest extent, attain similarly the most exalted state of the Brahman, by themselves becoming the Brahman alone. These hymns are likewise endowed with the virtue of bestowing the boon of the gratification of all desires of the heart. Those who study them, attain the highest type of liberation, (Sāyujya) identity with the Brahman alone, with all their flaws eradicated. (8-10)

THE UTTARA-TĀPINĪ

KHAṆḌA I

IMPARTING INSTRUCTION RELATING TO THE WORSHIP OF THE AVIMUKTA

[The great Sage Yājñīa-vaikya, having once won in a contest over the Brāhmaṇa-s assembled in the

sub-urban forests in the vicinity of Mithila, the capital of the Royal saint Janaka in a diſquisition held under Janaka's auspices, and imparted the Para-brahma-vidyā acquired by him unto Janaka, stayed there for a while, along with a multitude of his own disciples. Bṛhaspati, one of them, eagerly wishing to know from the well-nigh omniscient Guru of his, Sage Yājñia-valkya, about the real nature of the Avimukta, sought to be enlightened by him in the matter.]

Bṛhaspati said unto Yājñia-valkya thus :—"Anent which Kuru-kṣetra, (the most sacred among places of pilgrimage), has it been said that it is the place for the Deva-s to worship the lord and the abode of the Brahman for all beings, (as its name implies, that it protects people resorting to it from the painful consequences of their sinful action)?" [In an esoteric sense it means, the body, which is the abode of the Prāṇa, the Deva-s, (the inner senses), (resident wherein) find therein a fit place of rest for worshipping their Deva, the Ātman, by suitably functioning therein, with a view to the attainment of the Ātman, and all beings, (by directing their senses properly), find therein a suitable vehicle for the attainment of the Brahman.] "Verily it is Avimukta, (a place of pilgrimage near Benares), that is the Kuru-kṣetra, (the protector of all people resorting to it from the painful consequences of sinful actions), which is the place for the Deva-s to worship the lord and the abode of the Brahman for all beings," replied Yājñia-valkya unto Bṛhaspati and further added as follows: "From what you say it

follows, that whithersoever a seeker goes, whether in the direction of the Prayāga or in the opposite direction, that place alone should he verily conceive as the Avimukta in the attitude, "This alone is the Brahman," or as the Kuru-kṣetra, the place for the Deva-s to worship the lord and the abode of the Brahman for all beings." [This term, "Avimukta," which literally means, "that which is not liberated" is construed here as, "that which should not be given up," (*i.e.*, the Brahman). It goes without saying that there is neither liberation, nor bondage for the Brahman. The word has also an esoteric significance, it being used to indicate the centre of Psychic energy known as the Ājñā-cakra, with its seat in the middle of the eye-brows and construed as "the seat wherein the actual knowledge of the Brahman, which is free from ignorance, desire and action is attained.] Here, (when the form of the Avimukta, the Kuru-kṣetra is realized as the Brahman), when the vital airs depart (from the body of such seeker), the Lord, Rudra imparts unto him the knowledge of the Brahman of the character of existence, sentience and bliss, as the Tāraka, (the boat wherewith to cross the ocean of worldly existence). By such initiation the seeker, becoming immortal, is liberated (from the delusion of the existence of things apart from the Brahman and remains as the Brahman alone). Hence even before the knowledge of the existence of the Brahman alone dawns upon him, he should apply himself through his service to the Avimukta alone, (meditating always on the Jyōtir-līṅga manifest in the

Ājñācakra between the eye-brows, in the attitude, "I am the Jyotir-liṅga,") and should not give up the Avimukta, (the inner-most Ātman, the Īśvara), till he realizes the knowledge of the Brahman alone. In this manner this Sage, Yājñia-valkya replied unto Br̥haspati beginning with "O Lord," and Br̥haspati, in his turn, received the exposition of Yājñia-valkya with due respect—thus. (1-3)

KHAṆḌA II

THE SIX-SYLLABLED FORMULA OF RĀMA, OF
THE CHARACTER OF A TĀRAKA

Thereupon, Bharadvāja asked this Yājñia-valkya thus: "What, pray, is the Tāraka (boat)? What does it help to cross?" Yājñia-valkya replied unto him thus: "(First) the seed-syllable of fire elongated and coupled with the Bindu (nasal) (*i.e.*, Rām̐), then the seed-syllable of fire elongated (*i.e.*, Rā), when conjoint with the syllables "Māya namaḥ", (yielding the Mantra, "Rām̐ Rāmāya namaḥ", (Rām̐, salutation unto Rāma), is the six-syllabled Tāraka; also conjoint again with the syllables "Candrāya namaḥ," and "Bhadrāya namaḥ," (yielding the Mantras "Rām̐, Rāma-candrāya namaḥ," and "Rām̐, Rāma-bhadrāya namaḥ," (meaning, "Rām̐, salutation unto Rāma-candra," and "Rām̐ salutation unto Rāma-bhadra,") constitutes the eight-syllabled Tāraka-s. All these are to be worshipped as of the character of the Brahman and of the nature of infinite

existence, pure sentience, and unsurpassed bliss. Of the six-syllabled Tāraka and the Omkāra-Tāraka, the "A-kāra" (of the latter) is identical with the first syllable (of the former). The "U-kāra" is identical with the second syllable. The "Ma-kāra" is identical with the third syllable. The Ardha-mātrā, (the nasal) is identical with the fourth syllable. The Bindu (the dot) is identical with the fifth syllable. The Nāda (resonance) is identical with the sixth syllable. Because of its being the means wherewith to cross the ocean of worldly existence, it becomes the Tāraka. Do thou then know that alone as the Tāraka-Brahman. It should be realized that that alone should be worshipped. For the reason that it enables one to cross over the ocean of worldly existence and affords protection from re-entry into countless wombs and births therefrom, from old age, death and the great fear of swirling through worldly existence over and over again, for that reason is the six-syllabled Mantra styled as the Tāraka. (1-3)

FRUIT DERIVED FROM UTTERING THE TĀRAKA AS JAPA

That Brāhmaṇa, who ever utters as Japa this Tāraka, crosses over sin ; he crosses over death ; he crosses over the sin of slaughtering a Brāhmaṇa ; he crosses over the sin of destroying an embryo ; he crosses over the sin of having desisted from maintaining the sacrificial fire ; he crosses over the sin of slaughter of

all kinds ; he crosses over the ocean of worldly existence ; he crosses over all obstacles ; he becomes one who has sought asylum under the Avimukta ; he becomes a high-souled one, and attains immortality, through the realization of the true import of the Tāraka-Mantara. (4)

RĀMA, OF THE CHARACTER OF THE IMPORT OF THE PRANAVA

In this connection, there occur the following verses :—Lakṣmaṇa, (the son of Sumitrā), sprung out of the Syllable “A-kāra” is of the character of the Visva ; Satrugna, sprung out of the syllable “U-kāra,” is of the character of the Taijasa ; Bharata, sprung out of the syllable Ma-kāra, is of the character of the Prājña, while Rāma of the character of the Ardhamātrā, (the Turya-turiya) is the absolute embodiment of the bliss of the Brahman. Under the inspiring influence of Sṛī-rāma’s presence, the illustrious Sītā becomes the prime cause and the chief support of phenomenal existence, the chief source of the creation, sustenance and destruction of all embodied beings, and should be realized as what is designated as the Mūla-prakṛti, (the primordial originant of the Universe) ; she being of the character of the Pranava, the expositors of the Brahma-vidyā declare her as the Prakṛti (corresponding to the Paramapuruṣa, the illustrious Rāma-bhadra)—Thus. (5-8)

THE REAL NATURE OF THE PRANAVA AND ITS IMPORT (THE PARA-BRAHMAN)

This syllable, "Om," comprises all phenomenal and noumenal existence. A supplementary explanation of this is, all that has been, all that shall be, and all that is, all is the Omkāra alone, at all times, in all places, and under all circumstances. Whatever else that transcends the three durations, all that also— is the Omkāra alone. All phenomenal existence is verily this noumenal Brahman; this Ātman is the Brahman. The reputed Ātman is made up of four quarters. The quarter is what remains in the waking state, projecting its sentience outwards, possessed of the seven limbs, (the celestial region, the Sun, and the five gross elements), having nineteen-faces, (consisting of the five organs of perception, the five organs of action, the five vital airs, the mind of volitions, the thinking mind, the intellect and individuality, as the channels of functioning) and enjoying, as the Vaisvānara, the gross perceptions of phenomenal existence. The second quarter is what is the dreaming state, projecting its sentience both inwards and outwards, possessed of the same seven limbs and nineteen faces, (as the first quarter), and enjoying as the Taijasa, the subtle perceptions of phenomenal existence. Wherein the sleeper has no desire to gratify, and experiences no dream, that is the sleeping state. The third quarter is what is identical with the sleeping state, the remaining as the palpable sentience alone full of bliss, and verily

enjoying unsurpassed bliss, as the Prājña, with the mind alone as its face. This Ātman is omnipotent; this Ātman is omniscient; this Ātman is immanent in all; this Ātman is the prime source of all and is verily the original source, as well as the final resting place of all beings. What those proficient in the lore of the Brahman consider as not sentient within, as not sentient without, as not sentient either within or without, as not sentient at all, as not non-sentient, as not being of the character of palpable sentience, as incapable of being seen, as incapable of being described, as incapable of being grasped, as devoid of definition, as incomprehensible, as incapable of being demonstrated as the essence of the settled belief in the one Ātman, wherein phenomenal existence stands abated, which is tranquillized, auspicious and peerless, that is the fourth quarter. That is the Ātman. That ought to be realized specifically with its full import.

(9-14)

ESTABLISHING THE IDENTICAL NATURE OF THE INNERMOST ĀTMAN WITH THE BRAHMAN

The ever effulgent (Ātman) devoid of ignorance and its concomitants, that removes all bondage from its own self, that is ever devoid of the dual perception, that is of the form of unsurpassed bliss, that is of the form of the absolute, infinite, noumenal existence, forming the substratum of all phenomenal existence, wherefrom have been eradicated ignorance, darkness

and delusion, that innermost Ātman, "Ahaṃ," should be conceived of as, "I alone am the Ātman." "OM," that is the real existence, which is the transcendent Brahman, the lord, Rāma-candra of the character of absolute sentience. That transcendent Brahman am I, "Om." The essence of that transcendent radiance of the character of Rāma-bhadra am I. "Om." Having grasped the Ātman in this manner, through the mind, complete identity should be established with the Brahman, by the practitioner. (15-17)

LIBERATION THROUGH THE REALIZATION OF THE TRUE CHARACTER OF RĀMA

Those, who, out of real conviction, always declare, "I am Rāma," are, of a certainty, not swirling in worldly existence, but are undoubtedly Rāma alone. Thus the Upaniṣad. He who knows thus becomes liberated. Thus says Yājñia-valkya. (18, 19)

KHAṆḌA III

IDENTITY BETWEEN THE INTERNAL AND THE EXTERNAL AVIMUKTA

Thereupon, (after the determination by Yājñia-valkya of the questions raised by Bṛhas-pati and Bharadvāja), Atri, (the son of Brahman), asked Yājñia-valkya thus: "How can I realize this Tāraka-brahman, non-differentiated from the innermost Ātman, that is

characterized as the infinite, that is indistinct, that is full of unsurpassed bliss, that is the one absolute sentence?" The reputed Yājñia-vaikya replied unto him thus: "That Tāraka-brahman non-differentiated from the innermost Ātman should be worshipped as the Avimukta. The Tāraka-brahman that is the infinite and indistinct Ātman, is established in the Avimukta, the Īśvara that is subject to Upādhi." (Query): Wherein is that Avimukta, the Īśvara that is subject to Upādhi, established? (Answer): [That is established midway between Varaṇā and Nāsī. (Query): What is verily the Varaṇā and what the Nāsī? (Answer): That is the Varaṇā, which causes the removal of all sins that have been committed in the course of previous incarnations. That is Nāsī which destroys all the sins committed by the organs of perception and action. (Query): Which is the seat of the Avimukta? (Answer): Where the middle of the eyebrows and the top of the nose meet, that is the meeting place of the celestial world, the Brahma-kapāla, (the cranium, wherein the Brahman abides), and the Parā, (the other, the terrestrial world, down to the chin). Knowers of the Brahman worship this meeting place, wherein the Avimukta is established, as their own Ātman, at the junction of the nose and the eyebrows, (in the Ājñā-cakra, by being intensely absorbed in the meditation of the Joytir-līṅga established there). That Avimukta is worthy of being meditated upon and worshipped. He who knows this in this manner, declares it to be the knowledge wherewith to attain the Avimukta, (the

Īśvara subject to Upādhi, whose realization should by no means be given up by the seeker; and simultaneously with the attainment of such knowledge the seeker becomes the Īśvara capable of initiating his faithful devotees into the secret of the knowledge of the Tāraka, in their last moments, whereby they could become the non-differentiated Brahman alone). (1-8)

INITIATION INTO THE RĀMA-TĀRAKA, BY ŚIVA, OF PERSONS AT THE POINT OF DEATH.

[After expounding the meditation on the Jyotir-līṅga of the Ājñā-cakra, as the means to be adopted for the attainment of the Brahman by the practitioner with the highest qualification, Yājñā-vaḥkya then explained to Atri, that in the case of those possessed of middling qualification, the famous Kāśī alone is the Avimukta, and that on giving up their bodies at that place of pilgrimage they would attain their salvation through initiation into the Tāraka-mantra of Śrī-rāma by the lord, Paramesvara.] Then Yājñā-vaḥkya spoke unto Atri thus: "The bull-ensigned lord Śiva uttered as Japa the (six-syllabled) Maṇṭra of Rāma at Kāśī, for a thousand eras of Manu, attended with the uttering of prayers, offering of the oblations to the sacred fire and worship, followed by recounting the various names and epithets of Śrī-rāma. Thereupon, being very much pleased, the Paramātmān, Śrī-rāma

appeared before him and spoke unto S'aṅkara thus :
 " O Parames'vara, choose whatever thy heart desires.
 I shall surely bestow it on thee." Thereupon Īs'vara
 asked S'rī-rāma of the character of existence, senti-
 ence and bliss thus : " In this sacred spot, Kāsī,
 hallowed unto me, should any embodied mortal die,
 either at the Maṇi-karṇikā-ghat or elsewhere on the banks
 of the Gaṅgēs, I seek the liberation of that being and
 no other boon, at thy hands." Unto him the reputed
 S'rī-rāma replied thus : " O Lord of the gods, in this
 spot hallowed unto thee, those that die, at whichever
 part it may be, even if they should be worms, insects
 and the like, may they become liberated, (as desired by
 thee), and not otherwise. In this Avimukta, this hallow-
 ed spot of thine, I shall be ever present, immanent in
 stones, images and the like, for accomplishing the libe-
 ration of all beings dying therein. O S'iva, whoever
 worships me with true devotion and with this Mantra,
 in this sacred spot, him shall I release from the sin of
 killing Brāhmaṇa-s and the like. There need be no
 anguish on thy part on that account. Whoever receive
 the six-syllabled Mantra of mine at thy hands or at the
 hands of Brahman, while alive in this world attain the
 realization of the *Mantra* and when they pass away
 obtain release and reach me. Shouldst thou, of thy
 own accord, utter as Upadeśa, my Mantra in the right
 ear of any one whatsoever, who is at the point of death,
 that person will surely stand liberated from phenomenal
 existence. Thus was spoken by S'rī-rāma-candara (unto
 S'iva).

MANTRA-S THAT BRING ABOUT THE DIRECT MANIFESTATION OF ŚRĪ-RĀMA

Thereupon Bharadvāja asked sage Yājña-valkya thus : “ Now, pray tell me, praised by what Mantra-s will Śrī-rāma-candra be propitiated and directly manifest himself ? Pray relate the Mantra-s unto us O Lord.” Then Yājña-valkya replied unto him thus : “ The lord Brahman, taught by Śrī-rāma-candra, in days of yore; in the Satya-loka, in the following manner, makes salutation even now, as described in the following Mantra : Brahman propitiated the transcendent supreme lord, Nārāyaṇa, assuming a prodigious form overlapping the entire Universe, pervading all things at all times, everywhere, the non-ailing one of the character of the one, absolute sentience, full of unsurpassed bliss, that is of the real form of the transcendent Brahman, ever remembering him in his mind thus : “ Om, He who is the reputed Śrī-rāma-candra, that is the Paramātmā of unsurpassed bliss, wherein there is no dual perception caused by misery, who is identical with the transcendent Brahman, the Virāj of the worlds, Bhūr-bhuvāḥ, salutation unto him (in the differentiated and the non-differentiated aspects), salutation (1). He who is the reputed Śrī-rāma-candra, that is the Paramātmā of bliss, wherein there is no dual perception caused by misery, who is identical with the indivisible one essence of the Parmātmā, the Virāj of the worlds, Bhūr-bhuvāḥ, salutation unto him (in the differentiated

and non-differentiated aspects), salutation (2). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the blissful immortality of the Brahman, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him, (in the differentiated and non-differentiated aspects), salutation (3). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Tāraka-Brahman, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (4). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with Brahmā, Viṣṇu and Mahesvara, that is identical with the Ātman of all the deva-s, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (5). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with all the Veda-s, along with their subdivisions, their branches, the Itihāsa-s and the Purāṇa-s the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (6). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Ātman immanent in the Jivā, the

Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (7). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Ātman that is immanent in all embodied beings made of the gross elements and enjoying the subtle elements, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (8). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with what are characterized as having become the Deva-s, the Dānava-s and human beings, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (9). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the ten Avatāra-s, Matsya, Kūrma and others of Viṣṇu, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (10). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Ātman of the four inner senses, the mind of volitions, thought, intellect and individuality, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and

non-differentiated aspects), salutation (11). He who is the reputed S'ri-rāma-candra; that is the Paramātman of bliss, wherein there is no dual perception caused by misery, that is identical with the Prāṇa, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (12). He who is the reputed S'ri-rāma-candra, that is the Paramātman of bliss, wherein there is no dual perception caused by misery, that is identical with Yama, (the controller), the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (13). He who is the reputed S'ri-rāma-candra, that is the Paramātman of bliss, wherein there is no dual perception caused by misery, that is identical with Antaka (the god of death), the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (14). He who is the reputed S'ri-rāma-candra, that is the Paramātman of bliss, wherein there is no dual perception caused by misery, that is identical with Mṛtyu, (the dispenser), the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (15). He who is the reputed S'ri-rāma-candra, that is the Paramātman of bliss, wherein there is no dual perception caused by misery, that is identical with immortality, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (16).

He who is the reputed S'ri-rāma-candra; that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the five great gross elements, the Virāj. of the worlds Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (17). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Ātman of animate and inanimate beings, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (18). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the five fires, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (19). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the seven Vyāhṛti-s, Bhūr-bhuvas-suvaḥ, mahas-Janās-Tapas and Satya, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects) salutation (20). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with Vidyā, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (21). He who is the reputed

S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with Sarasvatī, the Virāj of the worlds, Bhūr-bhuvas-svaha, salutation unto him (in the differentiated and non-differentiated aspects), salutation. (22). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with Lakṣmī, the Virāj of the worlds, Bhūr-bhuvas-svaha, salutation unto him (in the differentiated and non-differentiated aspects), salutation (23). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with Gaurī, the Virāj of the worlds, Bhūr-bhuvas-svaha, salutation unto him (in the differentiated and non-differentiated aspects), salutation (24). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with Jānakī, the Virāj of the worlds, Bhūr-bhuvas-svaha, salutation unto him (in the differentiated and non-differentiated aspects), salutation (25). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the three worlds, the Virāj of the worlds, Bhūr-bhuvas-svaha, salutation unto him (in the differentiated and non-differentiated aspects), salutation (26). He who is the reputed S'ri-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Sun, the

Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (27). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Moon, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (28). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the stars, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (29). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the nine planets, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (30). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the eight guardians of the points of the compass, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (31). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the eight Vasu-s, the

Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (32). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the eleven Rudrā-s, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (33). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the twelve Āditya-s, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (34). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the three durations, the past, the present and the future, the Virāj of the worlds Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (35). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with what pervades beyond the Macrocosm, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (36). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Hiraṇya-garbha, the Virāj of the

worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (37). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Prakṛti, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (38). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Oṃkāra, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (39). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the four-fold Ardha-mātrā, that is the Virāj, of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (40). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Parama-puruṣa, that is the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (41). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Mahesvara, that is the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the

differentiated and non differentiated aspects), salutation (42). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Mahā-deva, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (43). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Mantra, "Om, Namō Bhagavate Vāsu-devāya" ("Om," salutation unto the lord, Vāsu-deva), the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (44). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the great Lord Viṣṇu, that is the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (45). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein is no dual perception caused by by misery, that is identical with the Paramātmān, that is the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him (in the differentiated and non-differentiated aspects), salutation (46). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Vijñānātmān, that is the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation

unto him (in the differentiated and non-differentiated aspects), salutation (47). He who is the reputed Śrī-rāma-candra, that is the Paramātmān of bliss, wherein there is no dual perception caused by misery, that is identical with the Ātman of sentience, that is the one absolute non-dual existence, sentience and bliss, the Virāj of the worlds, Bhūr-bhuvas-suvaḥ, salutation unto him salutation. Thus." Brahman said (unto the gods), "Do ye all praise the Deva, with the aforesaid forty-seven Mantra-s, for ever and ever. Therefrom will the Paramātmān be pleased and will manifest himself directly." Hence, he who praises the Deva with these Mantra-s for all time, will see the Deva directly and also attain immortality. Thus the great Upaniṣad.

• (1-48)

KHAṆḌA V

THE GREAT POTENCY OF THE SIX-SYLLABLED MANTRA IN PRAISE OF RĀMA

Thereupon, approaching sage Yājñā-vaikya, Bhara-dvāja asked him thus: "Pray, do thou relate unto me about the potency of the (six-syllabled) king of Mantra-s in praise of Śrī-rāma". Then the celebrated Yājñā-vaikya replied unto him thus: "The transcendent radiance that is self-manifest, that is full of the sentience solely resulting from self-realization, what is characterized by that seed-syllable, ("Raṃ") alone, forms the first syllable of the Mantra in praise

of S'rī-rāma-candra. The (three-syllabled) Mantra, "Rāmāya," should be understood thoroughly as the expression indicative of the Tāraka-brahman, the indivisible one essence of unsurpassed bliss, and of the character of the truth, bliss and non-dual sentence (of the Brahman) alone. The term "Namaḥ," should be well understood as the one embodiment of full-blown bliss. [The three together constitute the six-syllabled king of formulas, "Rām Rāmāya Namaḥ." The esoteric significance of this Mantra is this. The four syllables, "Rām, Rāmāya," signify the Brahman, the import of the term, "Tat," of the sacred text, "Tat tvam asi," while the two syllables, "Namaḥ," together signify the import of the term, "Tvam," of the same sacred text, viz., the Jīva, the entire Mantra signifying the non-differentiated, peerless Brahman alone, resulting from the negation of the specific significance of the two parts constituting the whole.] All the gods seeking liberation (from the thralldom of worldly existence), ever pay homage (unto this Mantra alone), in their hearts, (thinking of remaining as the non-differentiated Brahman alone). He who always mutters this King of Mantra-s, the six-syllabled one in praise of S'rī-rāma-candra becomes hallowed by fire, he becomes hallowed by air, he becomes hallowed by the sun, he becomes hallowed by the moon, he becomes hallowed by Brahman, he becomes hallowed by the Lord Viṣṇu, he becomes hallowed by Rudra, he becomes known unto all the gods, he becomes one who has performed and attained the fruits of all kinds of sacrifices; the fruits derived from reciting the Itihāsa-s,

the Purāṇa-s, and the Rudra-s a hundred-thousand times are attained by him ; by recalling to mind the Mantra in praise of Śrī-rāma-candra, the fruits derived from muttering the Gāyat-trī a hundred-thousand times, are attained by him ; he becomes one who has muttered the Praṇava ten thousand crores of times ; he sanctifies ten prior and ten posterior generations (of his ancestors and progeny). He becomes one, who sanctifies the entire row of persons among whom he sits for dinner, he becomes really great ; he also attains immortality. (1-5)

VERSES DEMONSTRATING THE GREAT VIRTUES OF THE KING OF MANTRA-S

In this connection occur the following verses. Among the various Mantra-s, recognized by the several cults, such as, the Gāṇapatya-s, the Śaiva-s, the Śākta-s, the Saura-s, and even the Vaiṣṇava-s, (as capable of bestowing one's heart's desires), the Mantra (of six syllables) in praise of Rāma, which yields all that is desired, is known as productive of fruit in a larger measure than others. Among the Mantra-s of the various cults, such as the Gāṇapatya and others, this six-syllabled Mantra is possessed of properties which are crores over crores of times more potent than the rest and at the same time yields fruit with the least effort on the part of the practitioner. This six-syllabled Mantra, which removes the multitudes of all sins and is the best among the best of all Mantra-s, is known as the King of all Mantra-s, and burns up all

sins, whether committed in the course of a day or accumulated through a fortnight, month, season, or a full year completely, even as fire would, a mountain of cotton-wool. By the mere utterance of the Mantra in praise of Rāma, the sin of slaughtering thousands of Brāhmaṇa-s, whether committed wilfully or otherwise, likewise the major sins of stealing gold, drinking spirituous liquor, sexual intercourse with the Guru's wife and the like, in their tens of thousands, and crores and crores of thousands of sins resulting from minor offences, all these are expiated. Due to the potency of the Rāma-mantra, evil spirits, ghosts of dead men, goblins, and the like, imps and Brahma-rākṣasa-s (vampires), run away, even from a great distance. This Mantra causes the attainment of all forms of prosperity in this world, of celestial bliss and the like, in the world hereafter, as also of liberation of the disembodied type of aloneness through identity with the lord Śrī-rāma-candra, the Paramātman alone. By uttering the self-same Mantra, the sin that is accumulated through the slaughter of domestic and wild animals, as also through drinking spirituous liquor, will at once be destroyed. The sin resulting from the eating of prohibited food, that arising from spurious knowledge, all this will be dissolved. The sin accruing from stealing gold belonging to a person well-versed in the Veda-s, as also from the pilfering of precious gems and the like, all that will be destroyed, soon. The sin resulting from slaying a Brāhmaṇa, a Kṣātriya, a Vaiśya or a Sūdra, as well as whatever sin a human being accumulates out of his delusion, that also is

destroyed. After having sexual intercourse with his own mother due to delusion or with women prohibited by the S'āstra-s, should one worship (Rāma) through this formula, Rāma will surely destroy such sin also. The sin that is accumulated through association with sinful persons guilty of grave crimes, and through holding conversation with them, sleeping or sitting in their company or eating with them, Rāma will destroy such sin. The sin resulting from slaying one's own father and mother deliberately, all this vanishes by the mere practice of this formula. This formula will very soon destroy even the sin that is inexpressible through undergoing the penitentiary rites prescribed, at Prayāg and other sacred spots hundreds of times ; should one have deliberately committed any sin at the various sacred spots, such as Kuru-kṣetra, even such sin will this formula destroy. This formula will at once destroy whatever sin that is inexpressible, even by undergoing expiatory mortifications, such as brandishing a red-hot sword, or keeping the Cāndrāyana-vow several times over again. This formula will at once destroy the sin accumulated by the receipt of various kinds of gifts, such as of the donor's weight in gold and others that cannot be expiated at all, even to the slightest extent by any other means. " Whatever deliberate sin of the aforesaid kinds is capable of being committed by one in the three states (of waking, dreaming and sleeping), such sin will be completely expiated by the mere remembrance of this formula. Whatever deliberate sin of the aforesaid kinds is capable of being committed by one in the three states

(of waking, dreaming and sleeping), all such sin, which is at the root of bondage, will stand destroyed, on the imparting of this formula (to the sinner). All defects arising from the transgression of the rules prescribed, affecting all beings from Brahman down to the tiniest seed, whether of males or of females, are destroyed by this formula. In whichever parts of the globe is worshipped Śrī-rāma-bhadra, (through this formula), at no time whatsoever will there be fear of famine, pestilence and the like in those parts. In none of the worlds is the like of this formula to be had; so tranquillized, so graceful in its features, so devoid altogether of passion, and so affectionately disposed towards its devotees is the formula. The same is also borne out by the following Ṛk-s (hymns): In the imperishable transcendent ether of the Ṛk (hymn in praise of Śrī-rāma made up of six syllables) all the Vis've-deva-s, (the gods collectively) abide. The votary that does not know this (hymn of six syllables), what will he do with hymns in general apart from this? The votaries (of this hymn in praise of Rāma), that know its real nature, have their hearts' desires fulfilled. (What remains as the peerless, absolute existence, full-blown self-manifest sentience, and unsurpassed bliss), that alone is the state of remaining as the all-pervading Viṣṇu, (the Brahman alone), shorn of the difference between the pervader and what it pervades. Sages (who have quelled within their minds the doubt relating to the existence or non-existence of things apart from the Brahman) always visualize that most exalted state of Viṣṇu, actually as the Paramātmān

(S'rī-rāma-candra alone) ; with their eyes ūtspread in the direction of the self-manifest sentience of the Paramātmān (S'rī-rāma-candra alone), these vipra-s (most exalted knowers of the Brahman), with their passions cast away, and all their inner senses 'fully alert, expound most clearly, that most exalted state of Viṣṇu unto ignorant folk like us. What is indicated by this most exalted state of Viṣṇu, that is attainable through Om! the Turīya-turīya, that is indicated by the topmost part of the Turīyomkāra, the Brahman that is identical with the Paramātmān, the lord, S'rī-rāma alone is the absolute non-differentiated real existence. Thus the Upaniṣad. (6-34)

THE RĀMA-RAHASYOPANIṢAD

[This Upaniṣad, which is the fifty-fourth among the 108 Upaniṣad-s and forms part of the Atharva-veda, opens with a characterization of Rāma as the Brahma-tāraka, deals with the Aṅga-s of and the potency of the remembrance of his name, expounds the various Mantra-s of Rāma, commencing from the monosyllabic one and ending with the thirty-two syllabled one, giving particulars as to their respective seers, metres, deities, potency, application and the like, the Mantra-s of Sitā and other Aṅga-s of Rāma, the Pūjā-yantra-s of Rāma and the manner of worshipping them, and winds up with explaining the import of the Mantra-s, their great potentiality and the fruits attainable by the practitioner therefrom.]

CHAPTER I

RĀMA AS THE BRAHMA-TĀRAKA

The exalted Yogin-s, sage Sanaka and others, similarly other Ṛṣi-s, (seers) and Prahṛāda and other devotees of the Lord, Viṣṇu, spoke unto Hanumān, in the following manner : “ O son of Vāyu, the mighty-armed one !

What is the real nature of knowledge recognized by knowers of the Brahman? Among the various views propounded in the eighteen Purāṇa-s, in the eighteen Smṛti-s (codes of spiritual and ethical conduct), in the four Veda-s, in the Sāstra-s, in the Vidyā-s, relating to the Ātman and in the dogmas of the Gāṇapatya, Saura, Śaiva and Śākta schools of thought (about the real nature of knowledge), which is to be recognized as the right one? Pray, relate unto us, O great one of prodigious strength!" Thereupon Hanumān replied unto them thus: "O ye great Yogin-s, seers and devotees of the Lord, Viṣṇu! Do ye listen to these words of mine that are capable of destroying the bondage of worldly existence. After due investigation into all these (various Purāṇa-s, Smṛtis, Veda-s, Sāstra-s, and the different cults aforesaid), the view to be recognized as the right one is that the Brahma-Tāraka alone is the infinite real existence; that Rāma alone, that is glorified as the absolute Brahman, that remains after the negation of the separate existence of things apart from the Brahman), is the Paramātman, the Para-brahman; that Rāma alone in the highest type of austerity; that Rāma alone is the transcendent real existence; that Śrī-Rāma alone is the Brahma-Tāraka, (that could be realized as the Brahman, through Tāraka-yoga of the form of intense introspection, with the mind one-pointed and the pupils of the eye turned inwards in the direction of the Ājñā-cakra, at the junction of the eyebrows and the topmost part of the nose, Śrī-Rāma happening to be the Turya-tuṛīya indicated by the Brahma-Tāraka)." (1-6)

VĀYU-PUTRĀ AND OTHERS, THE LIMBS OF S'RĪ-RĀMA

When thus spoken to by Vāyu-putra (Hanumān), the great Yogin-s, seers and devotees of the Lord, Viṣṇu, asked Hanumān further thus: "Pray, do thou relate unto us (What are) the limbs of Rāma." Hanumān, replied unto them thus: "Do ye then know as the Aṅga-s (limbs) of S'rī-Rāma (the Paramātmā, who incarnated in this world, for redeeming his plighted word, that he would come into being in Yuga after Yuga for the protection of the righteous and the destruction of the unrighteous and thereby establishing the rule of right conduct, by assuming the form of Nārāyaṇa, the sustainer of the firm faith in attaining final beatitude through action and knowledge, and becoming an exemplar of truthfulness in thought, word and deed, as the son of king Daśa-ratha of yore), the following deities, Vāyu-putra, Viṣṇu, Vānī, Durgā, Kṣetrapālaka, Sūrya, Candra, Nārāyaṇa, Nara-siṃha, Vāyudeva, Varāha, and their characteristic Mantra-s, Sītā, Lakṣmaṇa, S'atrughna, Bharata, Vibhīṣaṇa, Sugrīva, Aṅgada, Jāmbavat, and the Praṇava. (Having known these as the limbs of Rāma, one should recite their respective Mantra-s, either three times, or eight times or sixteen times, in the first instance, and then alone utter as Japa the Mantra of Rāma. Then alone would S'rī-Rāma directly manifest himself before the votary). Without recourse to these limbs (as a preliminary step, and reciting their Mantra-s), S'rī Rāma (and the uttering of his Mantra) would be a hindrance to the votary in achieving his purpose. (7, 8)

ELIGIBILITY OF HOUSE-HOLDERS TO THE UTTERING AS JAPA OF THE PRAṆAVA, THE LIMB OF RĀMA

Having been thus spoken to again by Vāyu-putra, they (the yogin-s, seers and devotees) asked Hanumān thus : " O Āñjaneya of prodigious strength ! How can there be the eligibility for the uttering as Japa of the Praṇava on the part of Brāhmaṇa-house-holders ? " Hanumān made reply thus : " Rāma alone has said so. For whom there is eligibility for the uttering as Japa of the six-syllabled formula (in praise of Rāma), for them there shall be eligibility for the uttering as Japa of the Praṇava and certainly not for others. Whosoever recites the Rāma-mantra (commencing and ending it with the Praṇava) and thereby merely recites by implication the Praṇava composed of the syllables A-kāra, U-kāra and Ma-kāra, as well as the Ardha-mātrā, I shall be favourably disposed towards him and bring about his well-being, (although as a matter of fact, neither a celibate, nor a house-holder, nor a Vāna-prastha (recluse) has ordinarily the authority to utter the Praṇava by itself). (Should one wish to attain the state of Rāma, then, even as a preliminary to the uttering of the six-syllabled formula of Rāma, he should pronounce the name of the seer, the metre, the deity, the position of the syllabic and non-syllabic elements composing the Mantra, its intonation, the characteristic Veda, the characteristic fire, and the characteristic attribute of the Praṇava as a whole, and of the A-kāra, U-kāra, and Ma-kāra, as well as the Ardha-mātrā, individually, twice as many times as he

recites the Rāma-mantra and thereafter should he pronounce the Rāma-mantra everyday, he becomes Rāma. So it was said by Rāma himself. Thereafter the Praṇava has come to be described as a limb of Rāma.” (9, 10)

THE EXPIATION OF ALL SINS THROUGH THE REPETITION AS JAPA OF THE NAME OF RĀMA

Vibhīṣaṇa the Paulastya, after prostrating himself flatly on the ground, like a staff, in front of Rāma, the slayer of the Paulastya Rāvaṇa, who was well-seated on his throne, spoke the following words: “O Lord of the race of Raghu-s, the mighty-armed! The mere attainment of thy state (by those sinless mortals, who recite thy Mantra and practise it along with the Mantra-s of thy limbs and the Praṇava has been related by thee. Also what is easily attainable through the worship of thy limbs and the reciting of their Mantra-s has been dealt with by thee. Now, what should be done by mortals guilty of the most heinous sins for easily attaining thy state, has yet to be related (by thee).” S’ri Rāma replied unto him thus: There are five grave offences for which erring mortals deserve condign punishment. They are: Patricide, matricide, homicide involving the death of Brāhmaṇa-s, homicide involving the death of one’s own Guru, homicide involving the death of crores of mendicants in holy orders. These sins, though they involve the deaths of individuals and though committed by countless individuals can be easily expiated. He who recites as Japa my

name ninety crores of times stands liberated from all the sins (of the aforesaid types) and will himself attain the state (of the Brahman) of the form of infinite existence, absolute sentience and unsurpassed bliss. There is no doubt about it. (11-13)

EXPIATION OF ALL SINS, THROUGH THE RĀMOPANIṢAD AND THE LIKE

Vibhiṣaṇa again asked (Rāma) thus: "Should one not possess the requisite capacity to do so, what should he do?" He replied unto him thus: "O Son of Kekasī! he who is unable to get himself initiated into my Mantra, but praises me with the Mantra-s, such as the six-syllabled one in praise of Rāma every day and likewise reads the following books, dedicated for my worship, my Gītā, my thousand names, my Vis'va-rūpa, my one hundred and eight names, the one hundred names of Rāma, the king of hymns in praise of me, related by Nārada, the Mantra-rāja-stava, and the Sitā-stava uttered by Hanumān, he shall surely become equal to me and attain me without doubt, he shall become so without doubt. (14-15)

CHAPTER II

THE ONE-SYLLABLED MANTRA IN PRAISE OF RĀMA

Sanaka and other sages then asked Hanumān thus: "O mighty-armed Āñjaneya! Do thou relate unto us the various groups of Mantra-s in praise of

Rāma-candāra, the Tāraka-Brahman." Hanumān replied unto them thus: "That, which is established as the seed-syllable of fire (the short Ra), the bed of Viṣṇu, viz. Ananta, (signifying the Dīrgha mātṛā, Ā), adorned with the crescent, (indicating the Bindu, nasal), (the three together forming the mono-syllable "Rām"), this king of mystic formulas, (of the character of) the Kalpa-ka-tree, (bestowing on its practitioners all their hearts' desires) is what is known as the mono-syllabic Mantra. Brahman (the creator) is its seer, Gayat-trī its metre, and Śrī-Rāma its deity. With the seed-syllable "Ra" along with the Dīrgha (mātṛā) and the half-moon (nasal) (i.e., with "Rām") should the Aṅga and Kara-nyāsa-s be performed (as prescribed), in the case of this Mantra and the Bija, the Śakti and the like should be applied for the purpose of attaining desired object. The Dhyāna (meditation) of this Mantra is as follows. Meditating on the Paramātmān (in the qualified aspect of Śrī-Rāma) of the colour of the cloud, seated in the Virāsana-posture, on the lotus-seat in the raised platform, at the foot of a Mandāra tree, on the banks of the Sarayū river, resplendent with the Cīn-mudrā (gesture assumed by his right hand), with his left hand placed on his left thigh, in the company of Sīta and Lakṣmaṇa, introspecting within himself, with a view to see his own Ātman of unsurpassed radiance, in his own Ātman, (through his own Ātman), resembling the clearest crystal, and absorbed in the state of disembodied alone-ness (of the Turya-turiya), the devotee should recite as Japa the mono-syllabic formula (Rām), twelve-hundred-thousand times,

purely actuated by the desire for attaining liberation (of the form of the changeless ecstasy of the Brahman, having become one with it). (1-5)

DISSYLLABIC, TRISSYLLABIC AND QUADRI-SYLLABIC MANTRĀ-S OF RĀMA

Fire (the seed-syllable "R") enriched by being coupled with Nārāyaṇa (the seed-syllable, A-kāra) and then the mere Jāṭhara (fire), (not elongated as the first syllable, *i.e.*, "Mā"), (by the conjunction of these two) is then obtained this dissyllabic king of Mantra-s that bestows all the desires of one's heart, (*viz.*, "Rāma"). The seer, metre and the like of this Mantra will be the same as for the monosyllabic formula. The six Aṅga- (and kara)- nyāsa-s likewise tally with those of the previous one. The trissyllabic king of formulas is of six kinds, being made up of the dissyllabic formula, with the seed-letters of Tāra, (Om̐), Māyā, (Hr̐m̐), Ramā, (S'r̐m̐), Anaṅga (Kl̐m̐), Vāk, (Ai̐m̐) and of Rāma himself, (Rām̐) placed before, (and yielding, "Ōm̐ Rāma," "Hr̐m̐ Rāma," "S'r̐m̐ Rāma," Kl̐m̐ Rāma " Ai̐m̐ Rāma " and "Rām̐ Rāma"). The quadri-syllabic formula is of two kinds, being made up of the dissyllabic formula and the dissyllables, "Candara" and "Bhadra," placed thereafter, (yielding "Rāmacandra" and "Rāma-bhadra" respectively). The seer, metre, and other particulars (regarding Aṅga-nyāsa, Kara-nyāsa, and Dhyāna) of these two, the trissyllabic and the quadri-syllabic varieties detailed above, should be understood

as in the previous cases by adepts well-versed in Mantra-lore. (6-9)

THE FIVE-SYLLABLED MANTRA

Two (seed-syllables) of Rāmā, (well confirmed with the elongated 'Ī,' and nasalized with the Bindu), the seed-syllable of Vāyu, ("Ya," nasalized), and the heart, (ever associated with supplication indicated by "Namaḥ"), these constitute the five-syllabled Mantra, ("Sṛiṃ," "Srīṃ," "Yaṃ namaḥ"): The seer of this Mantra is said to be Viśvāmitra. Pāṅkti is its metre and Rāma-bhadra is its presiding deity.

"Rām," and "Namaḥ," are the Bija and the Śakti of the Mantra. The practitioner should place the five syllables of the Mantra, in the middle of the eyebrows, the heart, the navel, the two thighs and the two feet, in order. The knower should make the six Aṅga-nyāsa-s and the Astraka with the five syllables of the Mantra and the full Mantra, as aforesaid. The Dhyāna is as follows. Meditating on Śrī-Rāma, the Īśvara of the colour of the cloud, with his head prominently manifest with the weight of matted hair, surrounded by multitudes of sages, seated at the foot of a Kalpaka-tree in a bower of flowering creepers, in the middle of the forest, casting his side-glances on Lakṣmaṇa mounting his arrow on the bow-string, being fanned by Jānakī; or on Śrī-Rama seated in his aerial car, the Puṣpaka, with Lakṣmaṇa holding the umbrella, on the destroyer of the ten-taced Rāvaṇa, in the company of Sugrīva and Vibhīṣaṇa, with a calm mien; attaining

him in either of these situations, the practitioner desirous of attaining success in his undertakings, should recite as Japa the Mantra, at the rate of a hundred thousand times for each syllable thereof. (10-15)

THE SIX-SYLLABLED MANTRA

The five syllables, ("Sṛiṃ, Sṛiṃ, Yaṃ, Namaḥ," of the five-syllabled Mantra), with each of the six seed-syllables, of Rāma himself, of Kāma, (Māyā)-Sakti, Vāk, Lakṣmī and Tāra (*i.e.*, Rāṃ, Klīṃ, Hṛiṃ, Aiṃ, Sṛiṃ, and Om) placed as the first syllable, give rise to the six-syllabled formula of six kinds, bestowing the fruit of attainment of the four ends and aims of human existence, (*viz.*, Dharma, right conduct, Artha, prosperity, Kāma, attainment of one's heart's desires and Mokṣa, liberation). The same five-syllabled formula with each of the fifty, mystic syllables of the Saṃskṛt Alphabet (nasalized), added as the first syllable, gives rise to fifty varieties of the six-syllabled formula. With the seed-syllables of Lakṣmī, Vāk, and others placed before the five-syllabled formula are obtained seven different kinds of the six-syllabled Mantra. [Again, by coupling the four-syllabled formula (Rāṃ Rāmāya) with the dissyllables, "Svāhā," "Huṃ Phaṭ," "namaḥ" and others the six-syllabled formula is obtained]. Again by adding the fifty-one letters of the Alphabet, including Kṣa, inversely at the tail-end of the seed-syllable-portion of the six-syllabled formula and dealing with the Aṣṭa-varga (eight groups) and the Ṣaṭ-svaras (six vowels), in all one hundred and twenty eight varieties of the six-syllabled formula are said to be

obtained. Brahman is the enrapturer of this Mantra ; Dakṣināmūrti is the power ; Agastya and Śiva are declared to be the sages (seers) of these. The metre is indicated as the Gāyat-tra. The deity is Śrī Rāma alone. Or, Viśvāmitra is the sage of the formula beginning with the Kāmabija (Klīm), and the metre of the formula is the Devī Gāyat-trī. Rāmabhadra is the deity. The Bija and the Śakti are as in the previous cases. As for the Aṅga-nyāsa, the practitioner should place the six-syllables of the mantra, in order, in the Brahma-randhra (the hollow of the cranium), the middle of the eye-brows, the heart, the navel, the thighs and the feet ; either with the six seed-syllables elongated or with the six-syllables, of the Mantra, the six nyāsa-s should be performed. The meditation (Dhyāna) of this Mantra, is as follows. " I worship unceasingly Rāghava, of the splendour of the lustrous dark cloud, seated in the Virāsana posture, assuming the Cin-mudrā-gesture with his right hand and placing the other (left) lotus-like hand on his left knee, casting his eyes on Sitā, resembling a flash of lightning, and standing by his side with a lotus-flower in her right hand, and possessed of limbs, radiant for all time with the lustre of his crown, bracelets (on his upper arms), and various other jewels." (16-24)

THE SEVEN-SYLLABLED, THE EIGHT-SYLLABLED AND THE NINE-SYLLABLED MANTRA-S

The seven-syllabled king of formulas bestowing all the heart's desires (of the practitioner) is of two

kinds, being composed of the dative forms of Rāma ending with the forms, Candra and Bhadra, coupled with the word for salutation (Namaḥ *viz.*) "Rāma-candrāya Namaḥ" and "Rāma-bhadrāya Namaḥ." When coupled with the Tāra (Om̐) and other seed-syllables (mentioned above) as the first part, the two sets of seven-syllabled formulas become converted into the two sets of eight-syllabled formulas, (six in each set, beginning with Om̐, Rām̐, Klīm̐, Hrīm̐, Aiṃ and S'rīm̐, and ending either with Rāma-candrāya Namaḥ, or with Rāma-bhadrāya Namaḥ, thus yielding twelve eight-syllabled formulas). Here is another eight-syllabled formula made up of the Tāra (Om̐), the dative form of the word "Rāma," (Rāmāya), the syllables indicated by Kroḍha, (the hollow of the chest making the hollow sound, "Hum̐") and Astra (a missile hitting at the mark making the sound, "Phaṭ") and the wife of the sacrificial fire, indicated by the formula used when making an offering unto the fire that is maintained in a sacrifice (*i.e.*, the dissyllable, "Svāhā,") yielding the formula "Om̐, Rāmāya, Hum̐ Phaṭ, Svāhā". The seer and other particulars (of the seven-syllabled and the eight-syllabled formulas) are the same as for the six-syllabled formula. Again for the other Aṣṭākṣara (mentioned last) Rāma alone is known as the seer; the metre is the Gāyat-tra, and its deity is Rāma alone. The Tāra (Om̐) is considered as the Bīja; a couple of S'rī-Bīja-s, (*i.e.*, S'rīm̐, S'rīm̐) is considered as the S'akti (power) of the formula. The intelligent practitioner should then perform the six

Aṅga-nyāsa-s with the syllables of the Mantra alone. Then should the practitioner recite the Tāra, (Om̐) a couple of S'ri-bīja-s (S'rīṃ, S'rīṃ) and the words, Rāmāya Namaḥ, (yielding the formula, "Om̐ S'rīṃ S'rīṃ Rāmāya Namaḥ"): and also recite the syllables "Glaum̐," "Om̐" and the Māyā-(seed-syllable), (Hrīm̐), and again the heart (indicated by "namaḥ") and the word "Rāmāya," (making up the formula, "Glaum̐, Om̐, Hrīm̐, Namaḥ Rāmāya". These two become the S'iva-umā-rāma formulas of eight syllables each. This S'iva-umā-Rāma Mantra is of eight-syllables, capable of bestowing the eight treasures. Its seer is said to be Sadā-s'iva; the metre is said to be the Gāyat-tra. The deity in this case is said to be S'iva-umā-Rāma-candra. The Aṅga-nyāsa-s of this Mantra should be performed with the elongated Māyā-Bīja (*viz.*, Hrām̐), the Tāra (Om̐) and the five-syllabled formula ("Rāmāya Namaḥ"). The dhyāna of this formula is as follows: "I seek resort unto Rāma, the three-eyed (S'iva), wearing the crescent (on his crest), wielding the trident, the Paramas'iva, with his entire frame smeared with ashes, wearing the Kaparda, (matted hair over his crest). The Practitioner should meditate on the Parā s'akti with the most beautiful and graceful countenance, the final limit of all beauty, bejewelled with the crescent on her head, wielding in her four arms, the Rope, the Goad, the Bow and the arrow, the three-eyed Goddess. Having meditated (on the Paramātman) thus, intent on reciting as Japa the formula a hundred-thousand times for each syllable contained therein and

propitiated (the deity), the practitioner should treat him with offerings of Bilva-leaves, fruits, flowers, sesamum seeds and ghee, as well as lotus-flowers. Treasure-heaps, psychic powers and even the hearts' desires of the celestials, will come of their own accord. Of the other eight-syllabled formula again, the seer, metre and deity are to be understood as Brahman, Gāyat-tra and Rāghava. The Bīja is the seed-letter S'rīṃ and the S'akti (power) is the mine, (*i.e.*, of Hanu-mān). The application of the formula is for the propitiation of the Paramātmān. The Aṅga-nyāsa-s are to be devised out of the syllables of the Mantra. The meditation (Dhyāna) of this formula is as follows : I worship S'rī-Rāma, of the complexion of the cloud, ever lustrous with the clusters of gems, bracelets, armlets and wristlets, resplendent with the umbrella resembling crores of full-Moons, seated in the middle of the great hall supported by a thousand pillars of gold, under a canopy supported by sixteen pillars of gold, the god of gods, surrounded by Bharata and others. What purpose is achieved, through the vain effort with various formulas, which are productive of transient fruits, and that too rendered possible only after exhaustive effort, which are absolutely fruitless, but for the little scope they afford for rousing one's cupidity and which carry with them all the misery of worldly existence? This eight-syllabled formula, "S'rī-Ramaṃ S'araṇaṃ Mama," ever prevails, even though one alone, bestowing the fruits of all the Mantra-s together and completely bereft of defects, such as rousing one's

cupidity and the like. In this manner has the eight-syllabled formūla been well described in all its seven-fold varieties. The seven syllabled formula of S'ri-Rāma, with the Tāra (Om̐) placed afore and after, would be the nine-syllabled king of formulas (of Rāma). The rest (regarding the seer and the like) are the same as for the six-syllabled formula and the Aṅga-nyāsa-s should also be performed likewise. (25-40)

“ THE TEN-SYLLABLED AND THE ELEVEN-SYLLABLED MANTRA-S

With the syllable “ Hum̐,” occurring first, the word “ Jānakī-vallabha,” in the dative form, and then the wife of the sacrificial fire, (Svāhā), this Mantra (“ Hum̐, Jānakī-vallabhāya Svāhā ”), is the ten-syllabled one, bestowing the gratification of all the desires of one's heart, as the fruit of practising it. Vasiṣṭha is the seer of this ten-syllabled Mantra, Virāṭ is the metre and S'ri-Rāma, the grasper of Sītā's hand in holy wedlock, is the deity. The first syllable of the Mantra, (Hum̐), is its Bija, the two ṭha's, (“ Ṭhaḥ, Ṭhaḥ ”) constitute the S'akti (power). The Aṅga-nyāsa-s are to be performed with the Kāma-bija (Klīm̐) and others. The practitioner should place in order, the ten syllables of the Mantra in the crest, the forehead, the middle of the eye-brows, the palate, the ears, the heart, the navel, the thighs, the knees, and the feet, meditating on the Lord thus : Meditating on Rāghava, seated on the throne placed on the Puṣpaka-Vimāna, decked with triumphal arches, with a canopy made of

wreaths of Mandāra-flowers, in the great hall of Gold, studded with gems of variegated colours, in the city of Ayodhyā, who is being praised by the auspicious Rakṣa-s, Vānara-s and Gods seated in their aerial vehicles, and surrounded by sages in the act of salutation, with his left part graced by Sītā, and Lakṣmaṇa attending on him, of the colour of the cloud, with a graceful mien, and decked with all kinds of jewels, in this manner, should the practitioner recite as Japa the formula a hundred thousand times, for each syllable of the mantra, with his mind undiverted elsewhere. Prefixing the dative form of Rāma to the word "Dhanuṣpāṇaye," and adding at the end the beautiful wife of fire, (Svāhā), the Mantra yielded, (" Rāmāya Dhanuṣpāṇaye Svāhā), will be the ten-syllabled formula. Brahman is its seer, the metre is known as Virāṭ, Rāma, the killer of Rākṣasa-s, is said to be the deity. The rest (*viz.*, Bija, Śakti, Aṅga-nyāsa and others) are to be performed as before. The practitioner should remember the wielder of the bow and arrows. The eleven-syllabled king of formulas, which is of six kinds, is got by prefixing the Tāra (Om), Māyā (Hrīm), Rāma (Śrīm), Anaṅga (Klīm), Vāk (Aim), Rāma's own (Rām) seed-syllables to the ten-syllabled formula. The rest, (*viz.*, Nyāsa, Dhyāna and the like), should be understood by the intelligent practitioners as for the six-syllabled formula. (40-51)

THE TWELVE-SYLLABLED MANTRA

Śrī-Rāma is said to be the seer of the twelve-syllabled Mantra. Jagatī is said to be its metre and

S'ri-Rāma considered its deity. The Praṇava is said to be its Bija. "Klīm," is the S'akti (potency), and "Hrīm," the Kīlaka. Performing the Aṅga-nyāsa-s with the syllables of the Mantra, the rest should be observed as before. After muttering the Tāra (Om), and Māyā (Hrīm), well, adding the word "Bhartāgraja" and then "Rām, Klīm," and ending with the wife of fire, (Māyā; viz., Svāhā),—(Om, Hrīm, Bharatāgraja, Rām, Klīm, Svāhā), this is the twelve-syllabled Mantra. The twelve-syllabled Mantra is also of the following two kinds: constituted of "Om," with the word "Hrid," (indicated by "Namaḥ,") and the word "Bhagavate," followed by either of the dative forms of Rāma-candra and Rāma-bhadra at the end, (viz., "Om, Namo bhagavate Rāmā-candrāya," and "Om. Namo Bhagavate Rāma-bhadrāya"). The seer, meditation, and the like, of this pair are as before. The metre is also Jagatī and the Aṅga-nyāsa-s are to be performed with the syllables of the Mantra-s. (51-55)

THE MANTRA-S OF THIRTEEN, FOURTEEN, AND FIFTEEN SYLLABLES

After muttering the word, "S'ri-Rāma," and then the word "Jaya-Rāma," the intelligent practitioner should utter as Japa the word, "Jaya," twice and add the word "Rāma." Thus is formed the thirteen-syllabled king of Mantra-s, (S'ri-Rāma, Jaya-Rāma), that grants all the desires of the heart. By repeating the two words twice over, the Aṅga-nyāsa-s should be

performed as in the case of the ten-syllabled Mantra. The same (thirteen-syllabled one), with the Tāra, (Om,) and the five other seed-syllables aforesaid, yields the fourteen-syllabled Mantra of six kinds. If, after the Japa of the thirteen-syllabled Mantra, one should add the word, "Rāma," thereafter, that alone forms the fifteen-syllabled Mantra, which is the Kalpāka-tree granting the heart's desires of those that recite it.

(56-59)

THE MANTRA-S OF SIXTEEN AND SEVENTEEN SYLLABLES

The words, "Namaḥ," "Sītā-pataye," and "Rāmāya," followed by the word "Hana," twice over, and finally the words indicative of the armour, and the missile, ("Huṃ," and "Phaṭ,") at the end, thus: "Namaḥ, Sītā-pataye, Rāmāya, Hana, Hana, Huṃ, Phaṭ," (Salutation unto Rāma, the lord of Sītā, Kill, Kill, Huṃ, Phaṭ,) is the sixteen-syllabled Mantra. The seer of this Mantra is Agastya; its metre is Bṛhati and its presiding deity is the same Agastya. "Rām," is its Bija; "Phaṭ" is its S'akti (potency); and "Huṃ," is said to be its Kīlaka. With the first two, the next five, the next three, the next four, and all the syllables together of the Mantra should the Aṅga-nyasa-s be performed in order. When the Tāra (Om,) and the other five seed-syllables are prefixed to this Mantra, six kinds of seventeen syllabled Mantra-s are obtained.

(59-62)

THE MANTRA-S OF EIGHTEEN AND NINETEEN SYLLABLES*

The Tāra, (Om,) then the words, "Namo Bhagavate," then the dative form of Rāma, then the words, "Mahā-puruṣāya," thereafter the word indicated by the heart, ("Namaḥ,") at the end, thus: "Om, Namo Bhagavate, Rāmāya, Mahā-puruṣāya, Namaḥ," (Om, salutation unto the Lord, Rāma, the great Paramātmā, salutation). Its seer is Viśvāmitra, its metre the Gāyatrī and its deity the same (Rāma). With each of the six seed-syllables of Kāma and others, (Klīm, and others), prefixed to this Mantra, the same becomes the nineteen-syllabled Mantra. (62-64)

THE TWENTY-SYLLABLED MANTRA

The Tāra (Om) and then the words, "Namo Bhagavate Rāmāya," one should utter these. Then having well uttered the word "Sarva," one should utter the words, "Saubhāgyam Dehi Me." Thereafter reciting the word indicative of the wife of the fire (Svāhā), the resulting king of formulas is "Om Namo Bhagavate Rāmāya, Sarva-saubhāgyam dehi me Svāhā," (Om, salutation unto the, O Lord Rama. Pray do thou bestow on me all prosperity, Svāhā), this is considered to be the twenty-syllabled formula. (64-65)

THE TWENTY-ONE-SYLLABLED MANTRA

The Tāra (Om) and then the words, "Namo Bhagavate Rāmāya Sakala," one should utter. Then

should he utter the word, "Āpannīvārāṇāya," and thereafter the word indicative of the wife of fire, (Svāhā). Thus will he formed the twenty-one syllabled-Mantra, "Om̐ Namō Bhagavate Rāmāya, Sakalāpannīvārāṇāya Svāhā," (Om̐, salutation unto the Lord Rāma, the remover of all adversities, Svāhā), which bestows all the heart's desires of one as its fruit. (66-67)

THE TWENTY-TWO-SYLLABLED MANTRA

The Tāra (Om̐), the seed-syllable of Rāma, (S'rīṃ), Rāma's own seed-syllable (Rām̐), then the word "Dās'arathāya," thereafter the word, "Sītā-vallabhāya," and lastly the word "Sarvābhīṣṭa" one should utter. Then the word "dāya", finally ending with the heart, (indicative of "Namah"), this Mantra "Om̐, S'rīṃ, Rām̐, Dās'arathāya, Sītā-vallabhāya, Sarvābhīṣṭa-dāya Namah," (Om̐, S'rīṃ, Rām̐, unto the son of Daśaratha, unto the favourite Lord of Sītā, unto the giver of all desires of the heart of the votary, salutation), is the twenty-two-syllabled one. (67-68)

THE TWENTY-THREE-SYLLABLED MANTRA

One should utter the Tāra, (Om̐), the words, "Namō Bhagavate Vira Rāmāya" and then the words, "Sakala S'atrum̐," the word "Hana" twice over, and lastly the wife of fire, (Svāhā). Thus will be formed the twenty-three syllabled Mantra "Om̐ Namō Bhagavate Vira-Rāmāya, Sakala S'atrum̐ Hana Hana Svāhā,

(Om, salutation unto the lord, the valiant Rāma, do thou kill, kill, all enemies (of mine), Svāhā,") which is destructive of all enemies. The seer (of this Mantra) is said to be Viśvāmitra; its metre is said to be the Gāyat-tra. Its deity is this Vīra Rāma. The Bija and other details are as for the previous ones. The intelligent practitioner having made the Aṅga-nyāsa-s, by splitting the principal Mantra appropriately enough, should recite as Japa the Mantra, after meditating on Rāma standing with his face turned in the direction of Rāvaṇa and with his arrow mounted on his strung bow, himself mounted on the chariot of the wielder of the thunderbolt, (Indra). (69-72)

THE TWENTY-FOUR SYLLABLED MANTRA

One should utter the Tāra (Om) and then the words "Namo Bhagavate Śrī-Rāmāya." After uttering the word, "Tāraka-Brahmaṇe" thereafter, he should utter the words, "Māṃ Tāraya," ending with "Namaḥ" and the Tāra (Om), thus yielding, "Om Namo Bhagavate Śrī-Rāmāya, Tāraka-Brahmaṇe Māṃ Tāraya, Namaḥ OM," (Om. salutation unto the lord, Śrī-Rāma, the Tāraka-Brahman. Pray do thou cause me to cross over worldly existence, salutation, Om); thus is constituted the twenty-four-syllabled Mantra. The Bija and all other details are as before and should be made as in the case of the six-syllabled Mantra.

THE TWENTY-FIVE-SYLLABLED, TWENTY-SIX-SYLLABLED AND TWENTY-SEVEN-SYLLABLED
MANTRA-S

The Kāma-bīja, (Klīm), then the Tāra, (Om̐), then the word for salutation, (Namah), thereafter having uttered the word, "Bhagavate," and the word, "Rāma-candrāya," one should utter the word, "Sakala." Adding the words, "Jana-vaśya-karāya," and "Svāhā," is obtained the Mantra of the character of one's desire, attracting all people, containing twenty-five syllables; thus: "Klīm, Om̐ Namō Bhagavate, Rāma-candrāya, Sakala-jana-vaśya-karāya Svāhā," (Klīm, Om̐, salutation unto the Lord Rāma-candra, the cause of attraction of all people, Svāhā). With the Tāra (Om̐) added at the beginning, the Mantra becomes the twenty-six-syllabled one and with the Tāra (Om̐) added also at the end, it becomes the twenty-seven-syllabled Mantra. (75-77)

THE MANTRA-S OF TWENTY-EIGHT, TWENTY-NINE,
THIRTY AND THIRTY-ONE-SYLLABLES

Having uttered the Tāra (Om̐), then the words "Namō Bhagavate Rakṣoghna-vaśadāya," then the word "Sarvavighnān," and then repeated the word "Nivārāya" twice, and ending with "Svāhā;" this, viz., Om̐, Namō Bhagavate, Rakṣoghna-vaśadāya, Sarvavighnān Nivārāya Nivārāya, Svāhā, (Om̐, salutation unto the Lord, that is distinctly manifest as the

killer of Rākṣasa-s. Pray do thou remove, remove all obstacles, Svāhā), is the king of formulas of twenty-eight syllables. With the Tāra (Om) added at the end it becomes the twenty-nine-syllabled formula and with its own seed-syllable (Rām) added again thereafter, it becomes the thirty-syllabled formula. When, at the end of this, the same seed-syllable, (Rām), is added once again, it becomes the thirty-one-syllabled Mantra. (78-80)

THE ANUṢṬUP IN PRAISE OF RĀMA

“Rāma-bhadra, Maheśvāsa, Raghu-vira, Nṛpot-tama, Bho, Daśāsyāntakāsmākam, Śriyaṃ dāpaya dehi me.” (O Rāmabhadra, the great archer, O valiant scion of Raghu’s race, the most excellent king, O dealer of death unto the ten-faced Rāvaṇa, cause prosperity to be bestowed on us all ; vouchsafe unto me prosperity). The seer of this Anuṣṭubh is Rāma ; its metre is Anuṣṭup ; and its deity the self-same Rāma. Śrīṃ is its Bija. Yaṃ is its Śakti (power). It should be applied for the attainment of one’s desire. Placing one quarter’ (of the Anuṣṭup) in the heart, one should place the next quarter on the crest. Having made the Nyāsa over the tuft of hair with the next five letters (of the next quarter) one should make the nyāsa over the Kavaca (armour) with the next three letters (of that quarter). With the five letters (of the last quarter, viz., “Śriyaṃ dehi me”), the nyāsa over the two eyes should be performed and with the three letters “dāpaya ”

remaining, the nyāsa over the Astra (missile) should be performed, so it is said. After meditating in the heart on Rāma-bhadra, of the complexion of the cloud, holding the bow and arrow, and returning with Sugrīva and Vibhīṣaṇa after killing Rāvaṇa, and thus afforded protection (immunity from fear) to all the three worlds, (after such meditation) the practitioner should utter as Japa the Mantra ten-hundred-thousand times. (81-85)

THE GĀYAT-TRĪ IN PRAISE OF RĀMA

One should utter the word "Dās'arathāya," then the word, "Vidmahe;" extracting the word "Sītā," he should then utter the word "Valla-bhāya." He should then utter the word "dhimahi," and then the words, "Tanno Rāmaḥ," and also the word, "Pracodayāt," yielding "Daś'arathāya Vidmahe, Sītā-vallabhāya dhimahi, Tanno Rāmaḥ Pracodayāt (we devote all our perception unto the son of Daś'aratha, we devote all our meditation unto the beloved Lord of Sīta. May Rāma direct us along the right track). This Gāyat-trī, with the Tāra (Om) in the beginning bestows liberation. With the Māyā-seed-syllable ("Hrīm") added at the beginning, it bestows superior wisdom. Beginning with the seed-syllable "Rām," it bestows the superior state of Lakṣmī (all prosperity). With the seed-syllable of Manmatha (Klīm) attached at the beginning, it deludes the world entirely. The Aṅga-nyāsa should be performed with the first five, the next three, and the next six letters then next three, and the next four letters ;

lastly, the next four, consisting of the last four letters. As for the Bija, the Dhyāna and other details the practitioner should adopt the same procedure as for the six-syllabled Maṅtra. (86-89)

THE RĀMA-MĀLĀ MANTRA

One should utter the Tāra (Om), then the words, "Namo Bhagavate," then the dative form of the word, "Raghu-nandana," and similarly of the word "Rakṣoghna-visāda;" likewise the word, "Madhura" and then the dative form of the word, "Prasanna-vadana" and thereafter utter the word "Amita-tejasa," the dative forms of the words, "Bala", and "S'rī Rāma;" also of the word "Viṣṇu, and lastly the word for salutation, (*viz.*, Namaḥ), resulting in "Om Namo Bhagavate Raghu-nandanāya, Rakṣoghna-visādāya, Madhura-prasanna-vadanāya, Amita-tejase, Balāya, (S'rī) Rāmāya Viṣṇave Namaḥ," (Om, salutation unto the Lord, the delighter of the hearts of Raghu's race, distinctly manifest as the destroyer of Rākṣasa-s, with a sweet and graceful face, possessed of unsurpassed radiance, the mighty (S'rī) Rāma, the all-pervading Viṣṇu, salutation). This Mantra with the forty-seven syllables is the Māla Mantra (garland-formula of Rāma). The seer, metre and deity of this Mantra are respectively Brahman, Anuṣṭubh and Rāghava. The six Aṅga-nyāsa-s should be performed with the first seven, the next six, the next seven, the next ten, the next six, and the last eleven letters of the Mantra.

THE MANTRA IN PRAISE OF SĪTĀ

After uttering the seed-syllable of "S'rī," the dative form of the word, "Sītā," and finishing off with "Svāhā," this is the six-syllabled Mantra; "S'rīm, Sītāyai Svāhā." Its seer is Janakā. Gāyat-trī is its metre. The deity of the Mantra is said to be Sītā. The Bīja of the Mantra is "S'rīm." The S'akti, (potency) is "Nāmaḥ." The Kīlaka is "Sītāyai." Its application is towards the attainment of one's object of desire. The six Aṅga-s should be performed, beginning with the first long syllable, "S'rīm," (and continuing with the succeeding ones one after the other). One should meditate on Sītā of the golden complexion, with the lotus-flower in her right hand, intent always on casting her glances on Rāma, seated on the lap of Rāma, in the middle of the Ṣat-koṇa-cakra. (94-97)

THE MANTRA IN PRAISE OF LAKṢMAṆA

Having taken up the syllable "La," (adding the Anusvāra), and the words, "Lakṣmaṇāya, Nāmaḥ," at the end, (what is formed is the Lakṣmaṇa-mantra, "Laṃ, Lakṣmaṇāya Nāmaḥ," (Laṃ, Salutation unto Lakṣmaṇa). Of this, the seer is Agastya, the metre is said to be Gāyat-tra. Lakṣmaṇa is declared to be its deity; "Laṃ," is the Bīja; and "Nāmaḥ," is its S'akti, (potency). Its application is towards the achievement of the four ends and aims of a Jīva in worldly existence, (viz., Dharmā, Artha, Kāma and Mokṣa). With the

seed-syllable of Lakṣmaṇa, "Laṃ," elongated (*i.e.*, Lāṃ, Liṃ, Lūṃ, Laiṃ, Lauṃ, and Laḥ), should one make the six Aṅga-nyāsa-s. The Dhyāna is as follows: I worship Lakṣmaṇa of the two stalwart shoulders, with a beautiful frame of the colour of gold, with eyes resembling lotus flowers, wielding the bow and the arrow and ever intent on giving satisfaction unto Rāma, (through devōt service). (98-100).

THE MANTRA OF BHARATA

Having taken up the syllable, "Bha," (and adding the "Anusvāra"), and the words "Bharatāya Namaḥ," at the end, what is formed is the Bharata-mantra, "Bhaṃ, Bharatāya, Namaḥ," (Bhaṃ, Salutation unto Bharata). Of this, Agastya is the seer and other details should be made out as before. The Dhyāna is as follows: I seek as my asylum Bharata, the son of Kāikayī, who is of the colour of the cloud, who is serene and ever intent on serving Rāma, who wields the bow and arrow, characteristic of the hero that he is.

(101, 102).*

THE MANTRA OF ŚATRUGHNA

Having taken up the seed-syllable, "Śaṃ," and the words, "Śātru-ghnāya Namaḥ," thereafter, what is formed is the Śātru-ghna-mantra: "Śaṃ, Śātru-ghnāya Namaḥ," (Śaṃ, salutation unto Śātru-ghna). The seer and other particulars of this Mantra are as

for the previous one. Its application is towards the vanquishing of the enemy. The Dhyāna is as follows : I seek as my resort S'atru-ghna, the son of Sumitrā the slayer of Lavaṇāsura, the two-armed prince, of the colour of gold, ever intent on the service Rāma.

(103, 104).

THE MANTRA OF HANUMĀN

The seed-syllable, " Haṃ," then the dative form of the word " Hanumān," with the word indicated by the heart, (" Namaḥ "), added on to it, this constitutes the King of Mantra-s (in praise of Hanumān). Rāma-candra is said to be its seer. One should add other particulars as aforesaid. The Dhyāna is as follows : One should meditate on me, the servant of Rāma, the two-armed one of the colour of gold, ever intent on the service of Rāma, wearing the hip-cord made of the Muñja-grass, and also a loin-cloth round his loins. Thus.

(105. 106).

CHAPTER III

ENQUIRY ABOUT THE SEAT OF WORSHIP

Sanaka and other sages asked Hanumān thus : " O Āñjaneya of prodigious strength, pray, do thou relate unto us about the seat of worship, (Yantra), of the Mantra-s described above."

YANTRA FOR WORSHIP OF THE MANTRA-S
BEGINNING FROM THE MONOSYLLABIC AND ENDING
WITH THE NINE SYLLABLED ONE

Hanumān replied unto them thus: The practitioner should first of all draw the Ṣat-koṇa (consisting of equi-angular triangles superimposed over each other, with their apexes pointing upwards and downwards, and forming six corner angles). At the centre of the figure he should inscribe the seed-syllable of Rāma, with the syllable, "S'rī" prefixed to it, (*viz.*, "S'rī-Rām"). Just below that he should inscribe the word, "Sarvābhīṣṭa-siddhim," (bestowing all the desires of the heart), so as to indicate the character of the Mantra in the accusative case. At the top of the seed-syllable, he should inscribe the word, "Mama," (mine) in the possessive case, so as to indicate the practitioner. On either side of the seed-syllable, he should inscribe the two seed-syllables, ("Īm" and "Īm"), indicative of the two eyes, (preceded by the two words, "Kuru," "Kuru," one before each). Around that he should inscribe the seed-syllables of the Jīva, "Haṃ Saḥ"), of the Prāṇa, ("So'haṃ"), of the S'akti, ("Hrīm"), and the Vas'ya, ("Klīm"). He should describe a circle enclosing all these and inscribe along its circumference pairs of Praṇava-s facing each other. At the six corner-angles pointing to the south-east, north-east, south-west, north-west, the top and the bottom, in the order mentioned, the Mantra-s relating to the six Aṅga-s, *viz.*, the heart, the crest, the tuft of hair, the

armour, the eyes, and the missile, all elongated, *viz.*, Rām, Rīṃ, Rūṃ, Raiṃ, Raum, and Raḥ, followed by "Hṛdayāya Namaḥ," "S'irase Svāhā," "S'ikhāyai Vaṣaṭ," "Kavacāya Hum," "Netra-dvayāya Vauṣaṭ," and "Astrāya Phaṭ," respectively. He should inscribe on the sides of the six corner-angles the seed-syllables of Ramā and Māyā, (*viz.*, "S'riṃ" and "Hriṃ"). At the tip of the corner-angles should be inscribed the seed-syllable of Varāha, ("Hum"). Inside the seed-syllable, he should inscribe the Kāma-bija, ("Kliṃ") and outside the same, the seed-syllable of Vāk, ("Aiṃ"). Then should he draw three concentric circles, (with their circumferences at suitable distances from each other), enclosing at the interspaces two eight-petalled lotuses. In the first of these lotuses, he should inscribe all the vowels in eight groups, one over each, and also six syllables (out of the forty-eight Syllables) of the Mālā-mantra, in order, one set over each. Also, the eight groups of consonants, over the cheeks of the eight petals. Then, in the next eight-petalled lotus, he should inscribe over each petal one syllable of the eight-syllabled Mantra in praise of Nārāyaṇa, in order, and over each cheek of the petals, the seed-syllable, "S'riṃ." Thereafter is the third circle; thereafter should he draw a twelve-petalled lotus and inscribe on the petals the twelve-syllabled Vāsu-deva-mantra, one syllable over each petal. On the cheeks of the petals should he inscribe the fifty-one letters of the Saṃskṛt alphabet from "A" to "Kṣa." Thereafter should a circle be

described. Over the circle a sixteen-petalled lotus should then be drawn, and the syllables, "Hum," "Phaṭ," and "Namaḥ," and the syllables of the twelve-syllabled Mantra of Rāma should be inscribed over the sixteen petals, one over each. On the cheeks of these petals, the Māyā-bija, "Hriṃ," should be inscribed. On all these petals should be inscribed the seed-syllables, "Hraṃ," "Straṃ," "Bhraṃ," "Vraṃ," "Jraṃ," "Aṃ," "S'raṃ," and "Jraṃ," at the rate of two over each, in order. Then should a circle be described and a thirty-two petalled lotus drawn up. On these petals should the thirty-two syllables of the King of Mantras, the Anuṣṭup in praise of Nṛsiṃha, be inscribed one over each. On the cheeks of these petals should the dative forms of the names of the eight Vasu-s, the eleven Rudra-s and the twelve Āditya-s, (as well as the Brahman), preceded by "Om," and followed by "Namaḥ," be inscribed. Outside that, the word, "Vaṣaṭ," should be inscribed all round. Thereafter should be drawn the Bhū-pura of three quadrilaterals, one within the other; in the interspace between the first and second quadrangles, should be inscribed the names of the twelve signs of the Zodiac, in the twelve chambers, three on each side of the quadrilateral. Beyond that, the names of the eight Nāga-s, (of the points of the compass), should be inscribed at the middle points of the sides and at the corner-angles of the quadrilateral. At the four principal quarters, the seed-syllable of Nṛsiṃha, viz., "Kṣmryaṃ," should be inscribed and at the four corner-points the

seed-syllable of Varāha, *viz.*, "Hum̐." This is the Yantra, which is of the character of all, which bestows the fruits of the desires of the heart and which grants the boon of liberation. This is the Yantra comprising all the Mantra-s of S'ri-Rāma, from the monosyllabic one to the nine-syllabled one. (2)

WORSHIP OF THE ĀVARAṆA-S PRELIMINARY TO THE RECITING OF THE MANTRA AS JAPA

This Yantra is of the character of possessing ten Āvaraṇa-s, (retinue surrounding the principal deity). The practitioner should worship Rāghava with all his limbs, in the middle of the Ṣat-koṇa. First is the Aṅga-nyāsa, (investiture with the limbs such as the heart, the crest, the tuft of hair and the like), in the six corner-angles. At the root of the eight petals of the (inner) eight-petalled lotus, is the investiture with Ātman and others, (*viz.*, the Ātman, the Āntarātman, the Paramātman, and the Jñānātman, in the four principal quarters, and Nivṛtti, Pratiṣṭhā, Vidyā and S'ri, in the intermediate quarters). At the tips of the petals is the investiture with Vāsu-deva and others, (Vāsu-deva, Saṃkarṣaṇa, Pradyumna, and Aniruddha, in the principal quarters, and S'ri, Kīrti, Puṣṭi, and Rati in the intermediate ones). At the roots of the eight petals of the outer eight-petalled lotus, there is the investiture with Dhṛṣṭi and others, (*viz.*, Dhṛṣṭi, Jayanta, Vijaya, Surāṣṭra, Raṣṭra-vardhana, Asoka, Dharma-pāla, and Sumantra). At their tips there is

the investiture with Hanumān and others, (Hanumān, Sugrīva, Bharata, Vibhīṣaṇa, Lakṣmaṇa, Aṅgada, Śatru-ghna and Jāmbavān). In the twelve petals of the twelve-petalled lotus, there is the investiture, with Vasiṣṭha and others, (Vasiṣṭha, Vāma-deva, Jābāli, Gautama, Bharādvāja, Viśvāmitra, Vālmīkin, Nārada, Sanaka, Sananda, and Sanat-kumāra). In the sixteen petals of the sixteen-petalled lotus, should he worship the investiture with Nīla and others, (Nīla, Nala, Suśeṇa, Mainda, Dvi-vida, Śarabha, Gandha-Mādaṇa, Gavākṣa, Kiriṭa, *i.e.*, Rāma's crown, Kuṇḍala *i.e.*, his ear-rings, Śrī-vatsa, his mole of that name, Kaustubha, the jewel of that name, Śaṅkha, the conch, Cakra, the discus, Gaḍā, the mace, and Padma, the lotus). In the thirty two petals of the thirty-two-petalled-lotus, should he worship the investiture with Dhruva and others, *viz.*, Dhruva, Soma, Āpa, Āhvaya, Anila, Anala, Pratyūṣa, and Prabhāsa—the eight Vasu-s—the Eleven Rudras *viz.*, (Vīra-bhadra, Śambhu, Girīśa, Aja, Eka-pāda, Ahirbhudnya, Pinākin, Bhuvaneśa, Kapāli, Dikpati, and Sthāṇu), the twelve Ādityas (*viz.*, Varuṇa, Śūrya, Veda, Aṅga, Bhānu, Indra, Kavi, Gabhasti-maya, Hiraṇya-retas, Divākara, Mitra, and Viṣṇu), as well as Dhātṛ, (Brahman). In the interior of the Bhūpura should he worship the investiture with Indra and others, (Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera, and Īśa, the guardians of the eight points of the compass and above and below, Dhātṛ and Ananta). Outside the Bhū-pura, he should worship, the investiture with Vajra and others, (Vajra, Śakti,

Daṇḍa, Khadga, Pāśa, Aṅkuśa, Gadā, Śūla, Padma, and Cakra). After worshipping the Āvaraṇa-s in this manner, he should utter the Mantra-s as Japa. (3)

YANTRA FOR THE WORSHIP OF THE MANTRA-S
FROM THE TEN-SYLLABLED ONE UPTO THE
THIRTY-TWO SYLLABLED ONE

Thereafter, the seat of worship (Yāntṛa) of the Mantra-s commencing from the ten-syllabled one and ending with the thirty-two-syllabled one, is described hereunder. First of all the practitioner should draw the Ṣaṭ-koṇa and inscribe in the middle of it the seed-syllable (of the deity to be worshipped, *viz.*, "Rām," in the present case). Again, he should inscribe the words, "Mama sarvābhīṣṭa-siddhim-kuru-kuru-namaḥ," by way of writing the name of the practitioner and the purpose sought to be attained by him through such worship. In the same manner should be made the inscription in the middle, of the Kāma-bīja, (Klīm), enclosed on all sides round. He should enclose the seed-syllable with the remaining nine syllables of the ten-syllabled Mantra. In the six corner-angles should he inscribe the six Aṅga-s, in the following order, south-east, north-east, south-west, north-west the top and the bottom, (as in the previous case). On the cheeks of the six corner-angles, he should inscribe the seed-syllables, "Sṛīm," and "Hṛīm." At the tips of the angles should he inscribe the seed-syllable indicative of anger, ("Hum"). Thereafter he should describe a

circle (touching all the corner-angles), and draw a lotus of eight petals. In those petals he should inscribe the syllables of the Mālā-mantra, in sets of six syllables each, on each petal. On the cheeks of these petals he should inscribe the sixteen vowels. He should then describe a circle (round the lotus). Along the circumference of the circle, he should inscribe the letters of the Samskr̥t alphabet, from A-kāra to Kṣa-kāra. Outside this he should draw the Bhū-pura with eight trident-marks, (one over each of the principal and the intermediate quarters). Over each of the principal quarters and over each of the intermediate quarters, he should inscribe the seed-syllables of Nṛsimha and Vārāha, ("Kṣmryaum" and "Hum" respectively). This is the Mahā-yantra; this is the Vaishnava piṭam beginning with the Ādhāra S'akti. (4)

WORSHIP OF THE YANTRA PRELIMINARY TO THE UTTERING OF THE MANTRA AS JAPA

First is the worship of the investiture with Aṅga-s. The practitioner should worship Rāma in the middle of the Yantra, Sītā on the left side, and at the front, the bow and arrow of Rāma. At the roots of the eight petals (of the inner eight-petalled lotus), he should worship the second investiture, consisting of Hanumān and others, then the third investiture, Dhṛṣṭi and others, (at the tips of these petals), then the fourth, consisting of Indra and others, and lastly the fifth, consisting of Vajra and others. With this preliminary worship of

the Yantra, he should utter as Japa the ten-syllabled and other Mantra-s. . (5)

CHAPTER IV

PRELIMINARY RULES RELATING TO THE PRACTICE OF RĀMA-MANTRA-S

Sanaka and other sages asked Hānumān thus :
 “Pray, tell us about the preliminary rules relating to the practice of the Rāma-mantra-s.” Thereupon Hanumān replied unto them thus : “ Bathing thrice every day, subsisting on water, roots, fruits and the like, or else resorting to milk-diet and eating only what remains of the food prepared for offering as oblation to fire (in his daily austerities), having given up entirely savoury food of the six kinds of Rasa-s, (Tastes), closely adopting the lines of conduct prescribed for daily life by the Sāstra-s for his particular stage in life and class by birth, devoid of all desire for women and other prohibited things, by word, deed and thought, always leading a pure life, taking his bed on bare ground, full of continence, devoid of covetousness, full of devotion to the Guru, attaching due importance to bathing, worship, uttering of prayers, meditation, austere observances, and propitiating the gods, the manes of departed ancestors, and guests, through hospitality willingly accorded, ever absorbed in meditating on Rāma, without directing his thoughts elsewhere and in the manner prescribed by the Guru, in the immediate presence and

proximity of Brāhmaṇa-s and cows, with the Sun, the Moon, the Guru and a burning lamp to bear testimony to his deeds, remaining silent in the direct presence of S'ri-Rāma, and reflecting on the true import of the Mantra uttered as Japa by him, seated on the hide of a tiger, assuming the Svastika and other postures as prescribed, in a place in the neighbourhood of a Tulāsi-plant or at the foot of a Pārijāta or a Bilva tree and the like, silently muttering the Mantra with the help of a rosary made of lotus-seeds, pieces of Tulāsi-wood or Rudrākṣa-beads strung together, or with mystic syllables formed into a rosary, after worshipping the Vaiṣṇava-yantra, the practitioner should utter as Japa the Mantra, as many hundreds of thousands of times as there are syllables in the Mantra, should propitiate the deity with milk, a tenth of the number of times, should make the fire-offering with cow's ghee, a tenth of the number of times and should feed a tenth of that number (of Brāhmaṇa-s). He should then make the flower-offering with the chief Mantra, in the prescribed manner. Then will the sage become an accomplished adept in the use of the Mantra and attain the state of a Jivaṇ-mukta. (1-9)

APPLICATION OF THE S'RI RĀMA-MANTRA NOT TO BE MADE FOR ATTAINING WORDLY DESIRES

Psychic powers of Aṇimā (attenuation) and the like will come to him, even as his chosen bride would attain a young man. The Rāma-mantra, which causes the

attainment of liberation alone, should by no means be utilized at any time for worldly purposes, no means be-times of great adversity. (10, 11)

RULE RELATING TO THE REMEMBRANCE OF HANUMĀN FOR ATTAINING WORLDLY ENDS

When the achievement of any worldly purpose is sought by any one, he should remember me, the servant of Rāma. Whosoever remembers Rāma with due devotion absorbed in the Japa of the Mantra, I have taken upon myself as my sole mission in life to help him in accomplishing his desire. Unto the true devotees of Rāghava, do I bestow the gratification of their heart's desires. Yoked to the self-imposed task of carrying on the affairs of Rāma, I am particularly awake, in all possible ways, to the discharge of this duty of mine. (11-13)

CHAPTER V

THE SIX-SYLLABLED MANTRA OF THE CHARACTER OF THE KING OF MANTRA-S

Sanaka and other sages asked Hanumān thus : "Pray, do thou relate unto us the true import of the S'ri-rāma-mantra." Hanumān replied unto them thus : "Of all the Rāma-mantra-s, the six-syllabled one is the king, (it being the Tāraka). This is of one kind, of two kinds, three kinds, four kinds, five kinds, also of six kinds, seven kinds and eight kinds, nay of various kinds.

The great potency of this six-syllabled one, Śiva knows in all its true import. The correct significance of this King of Mantra-s of Śri-Rāma is said to be this. The two syllables, ("Rā" and "Ma"), are full of significance, occurring as they do in the eight-syllabled Nārāyaṇa-mantra, ("Om Namō Nārāyaṇāya"), and the five-syllabled Śiva-mantra, ("Namaḥ Śivāya"). Wherein Yogin-s delight, (the bliss of the Brahman), that is Rāma. (1-4)

THE IMPORT OF THE SEED-SYLLABLE OF RĀMA

The consonant "Ra" signifies fire and is ultimately the self-manifest sentience of the Brahman. Its significance is said to be the Paramātmān of the form of infinite existence, self-manifest sentience and unsurpassed bliss. The consonant is the digitless, (non-differentiated) Brahman, while the vowel is the vital principle that overlaps it as the Māyā, (investing it with the qualified character). Know that the conjunction of vowels with consonants is the same as investing them with life, (of the character of the Jīva). Hence, the conjunction of "A-kāra" has been made with the all-sentient "Repha." As "Ma-kāra" signifies prosperity, it is said to be Māyā, (illusory). For the reason that this seed-syllable, ("Ra," "A," and "M," i.e., Rām) is of the Paramātmān, for the same reason, the Brahman is also said to be invested with Māyā. The Puruṣa, (the Jīva) also, when invested with the Bindu,

(the mind), assumes in the collective aspect, the forms of Śiva, Sūrya, and Indu. Its radiance (manifested as sentience) is of the form of the flame of the Turīya in the crest. When conditioned by Nāda, (resonance), it is considered as assuming the character of Prakṛti, (primordial originant). These two, the Prakṛti and the Puruṣa, because of their being subjected to the dual state of Māyā, (differentiation), are considered as arising out of the Brahman. The seed-syllable, (Rām), of the character of the Bindu and the Nāda, is verily sharing the character of fire and the moon. The forms of fire and the moon are established in the seed-syllable of Rāma, (it being fire in the case of the false devotee and the moon in the case of the true devotee of the Paramātmā, Śrī-Rāma). Even as the prodigious banyan-tree in its gross state is potentially established in the banyan-seed, even so, this world of animate beings is potentially held in the seed-syllable of Rāma, deriving their origin, sustenance, and dissolution from him. The two senses conveyed by the term, Bija (seed), viz., the potential non-differentiated state and the gross qualified state are seen in the name, Rāma, (which is really the non-differentiated Brahman and the deity of that name in the qualified state). When bereft of Māyā that is superimposed, the seed-syllable is verily said to be the Brahman. ("Ra" standing for fire, is the pure sentience of the non-differentiated Brahman: with the "Ām" superimposed, it becomes the seed-syllable "Rām," signifying the lord Śrī-Rāma, the qualified Brahman).

THE SIGNIFICANCE OF THE TWO- SYLLABLED MANTRA

The dissyllabic Mantra, *viz.*, "Rāma," (representing as it does the name of Śrī-Rāma), bestows liberation unto its practitioners. The syllable, "Ma" in it, is considered to be the bestower of liberation, as the consonant, "M" in it, has no form and is therefore generic with the innermost Ātman, which is formless and non-differentiated from the Brahman. Hence Rāma is verily the bestower of the enjoyment of the objects of desire, in the case of those whose minds are prone to the gratification of desires and of liberation from worldly existence, in the case of those whose minds stand tranquillized, with no desires to be gratified. The first syllable, "Ra," of the Mantra stands for the term, Tat ("That," of the sacred text, "That thou art," and is indicative of the Brahman), while the second syllable, "Ma," stands for the term Tvam (Thou) which indicates the innermost Ātman. Knowers of the under-lying (esoteric) truth, understand the coupling together of the two, in the sense of Asi (Art) of the scriptural text, as bringing about the complete identity between the two thus brought together. (12-14)

THE SIGNIFICANCE OF THE SIX- SYLLABLED MANTRA

The word, "Namaḥ," of the six-syllabled Mantra, should be understood as conveying the significance of

“Thou,” while the word, “Rāma,” bespeaks the sense of “That.” The dative form of the latter would convey the sense of “Art,” of the sacred text, establishing the identity between the two. In this manner should one, after splitting the Mantra-s into three parts, corresponding to the parts, “Tat,” “Tvam,” and “Asi,” of the scriptural text, establish the identity between the Brahman and the Ātman, by bringing the parts together, in the case of all Mantra-ś. (14, 15).

THE GREAT POTENTIALITY OF THE RĀMA-MANTRA

The Sacred Texts, “Tat Tvam Asi,” (that thou art), and others, bestow liberation, while this Rāma-mantra is capable of bestowing liberation as well as the gratification of desires. Hence, this (Rāma-māntra) by far excels the other (the Mahā-vākya-s), in point of potency. There is eligibility in the case of all embodied beings for practising all the (seven crores of) Mahā-mantra-s, whether they are seekers after liberation, thoroughly detached from worldly existence, or persons attached to their respective stages in life, following the lines of conduct duly prescribed therefor in the sāstra-s. In the case of ascetics, (who are not qualified to practise these Mantra-s, all and sundry), the Rāma-mantra is fit to be resorted to and meditated upon, it being of the pure form of the Praṇava, (as they are enjoined to resort to the Praṇava-japa alone). He who knows the true implications of the Rāma-mantra, undoubtedly becomes a Jivan-mukta. (15-17)

FRUITS TO BE ATTAINED FROM THE STUDY OF THE VIDYĀ

He who studies this Upaniṣad, becomes hallowed by fire ; he becomes hallowed by air ; he becomes expiated from the sin of drinking spirituous liquor ; he becomes expiated from the sin of stealing gold ; he becomes expiated from the sin of slaughtering a Brāhmaṇa ; he becomes Rāma-candra alone moving in front of all the Rāma-mantra-s. The same sentiment is further supported by the following Ṛk. Those that always declare truly out of self-realization, " I am Rāma, (the Para-brahman) alone," unto those that are eligible to receive such instruction, they are not verily persons swirling in worldly existence ; they are surely Rāma alone. There is no doubt about it. "Om" ! That Rāma alone is the Brahma-tāraka, is the truth. .. Thus the Upaniṣad. (18-19)

THE VĀSU-DEVOPANĪṢAD

[This Upaniṣad, which is the Fifty-sixth among the 108 Upaniṣad-s and forms part of the Sāma-veda, deals with the sanctity to be attached to and the esoteric significance of the Ūrdhva-puṇḍra, (Gopī-candana-mark on the fore-head), the rules relating to the making of the mark, the places prescribed therefor, and the attainment of identity with the Paramātmān, through practising the upward Yogic path of true devotion and perfect knowledge.]

SEEKING ENLIGHTENMENT ON THE RULES REGARDING THE MAKING OF THE ŪRDHVA-PUṆḌRA

“Om,” the great sage Nārada, after making salutation unto Vāsu-deva, the Paramesvaraḥ (the omnipotent lord), asked him thus: “O Lord, pray impart unto me the rule relating to the making of the Ūrdhva-puṇḍra, (perpendicular Vaiṣṇava mark pointing upwards), along with instructions regarding the material with which it is to be made, the Mantra to be recited, the places (on the body) where the mark is to be made and all other particulars. Pray tell me all about this.”

THE REAL FORM OF GOPĪ-CANDANA

Lord Vāsu-deva replied unto him thus : “ From the seat of Vaikuṇṭha, (adorning the middle peak of the Mahā-Mēru mountain), was produced what has been delightful to me and used (on that account) by my true devotees, (the, four-faced) Brahman and others ; the Viṣṇu-candana, the sandal-paste produced out of the sandal-wood growing in the forests of Vaikuṇṭha, for which they are specially famous) ; which is daily smeared over my limbs and is known as Gopī-candana, for the reason that it is washed by the Gopī-s every-day ; the blessed perfumery applied to my limbs and deposited at the bottom of the Cakra-tīrtha, (the sacred spring, dug out by my Cakra (discus), for my daily ablutions, (and thus rendered doubly sacred through) coming into contact with (my) Cakra ; which is of a pale yellow colour and is the means of attaining liberation. (2)

PRECEPT RELATING TO THE SECURING OF GOPĪ-CANDANA AND THE MODE OF WEARING THE MARK

Then, after making salutation unto Gopī-candana and securing it (from the Cakra-tīrtha), one should utter the following Mantra-s : “ O Gopī-candana ! that destroyest sin, that art generated out of the body of Viṣṇu, that art marked with the impression of the Cakra, my salutation unto thee. Vouchsafe unto me the bestowal of liberation, through my wearing thy mark (on my

body).” Then fetching water with the Mantra, “ (Listen unto) this (prayer) of mine, O Gaṅgā ! ” and so on, one should turn the Gopī-candana into a paste, the words of the Mantra beginning with “ The pure offering cast off from Viṣṇu’s body ” and so on. Then with the Mantra, “ For the reason (that we wear this mark, may the gods protect us,” and so on, or with Viṣṇu-gāyat-trī-mantra, (“ We devote all our perception unto Nārāyaṇa ; we devote all our meditation unto Vāsudēva ; may the lord Viṣṇu direct us along the right track ”), or with the lord’s names, Keśava and others, one should wear the Gopī-candana-mark. (3-4)

THE MANNER OF WEARING THE MARK BY BACHELORS AND OTHERS

A Brahman-cārin, (a celibate), or a Vāna-prastha, (a recluse) should wear the mark, after uttering the Vaiṣṇava-gāyat-trī or the names of the lord, Kṛṣṇa and others, on the forehead, on the chest, over the neck, and above the arm-pits. Having thrice uttered the Mantra : “ O Lord ! that art wielding the Conch, the Discus, and the mace in thy hands, that abidest in Dvāraka, O Acyuta, O Govinda, with eyes resembling the white lotus, do thou deign to protect me, that seek refuge in thee,” and meditated on the Lord, the householder should wear the mark, muttering the Vaiṣṇava-gāyat-trī, or the names, Keśava and others, over the (prescribed) twelve places over his body, commencing from the forehead; with his ring-finger. A celibate or a

householder should wear the mark over his forehead, chest, neck, and arm-pits, after uttering the Vaiṣṇava-gāyat-trī, or the names of the Lord, Kṛṣṇa and others, (and meditating on them). An ascetic should wear the mark, over his crest, forehead and chest, with his forefinger, uttering the Praṇava alone, (and meditating thereon). (5:7)

THE TRI-PUNḌRA MARK IS OF THE REAL FORM OF THE TRINITY AND THE LIKE

The Triad of gods, (Brahman, Viṣṇu and Rudra), the three Vyāhṛti-s, (Bhūr, Bhuvas, and Suvah), the three metres, (the Gāyat-trī and others) similarly, the three radiant ones, (the Virāj, the Sūtra and the Bīja), the three durations, (the past, the present and the future) the three states, (waking, dreaming, and sleeping), the three Ātmans, (the Ātman, the Antarātman and the Paramātman) the three perpendicular marks pointing upwards, the three syllables, ("A," "U" and "M"), all these are synonymous with the triad Ūrdhva-punḍra, (pointing upwards), which is synonymous with the Praṇava, which again is synonymous with the Ātman, the absolute existence, Om ! (8)

THE ŪRDHVA-PUNḌRA TO BE WORN ONLY BY HIM WHO IS QUALIFIED FOR THE PRAṆAVA

He, who raises aloft the Praṇava to the highest pitch, is alone eligible for the stabilization of the

Praṇava, the Oṃkāra, and should, for that reason, wear the Ūrdhva-puṇḍra-mark (pointing upwards), that being the Praṇava alone. (9)

ITS ELIGIBILITY TO BE WORN EVEN BY A PĀRAMA-HAṂSA

A Parama-haṁsa, (who is an Avadhūta, that has discarded clothing), should wear the Ūrdhva-puṇḍra-mark that is identical with the Praṇava (on his forehead). (10)

THE MODE OF MEDITATION ON VĀSU-DEVA .

The Yogin will attain identity with me, by looking at his innermost Ātman, as the manifestation of the radiance of the Supreme Truth, (the Brahman), or by totally surrendering his heart (unto the lord) in the middle of the Puṇḍra-mark (over the chest) or in the middle of the lotus of the heart, (in the Anāhata, wherein abides Vāsu-deva, the Paramātmān). In the middle of the heart is specially established a spark of fire, which rises upwards in the form of a minute speck. (from the Muḍādhāra on to the Brahma-randhra), shining like a streak of lightning flashing across a dark-blue cloud. The Paramātmān is established there as tiny in shape as the minutest awn of a grain of wild paddy. Thus. Hence should the Yogin practise, conceiving of him as, remaining in the middle of the Ūrdhva-puṇḍra, (perpendicular mark), over the white lotus of the chest.

Gradually should the Yogin conceive of his own Ātman as identical with me, the transcendent Hari. He who thus meditates on me, the imperishable Hari, with the one-pointed mind, as well as on his own Ātman, in the lotus of his heart, becomes, liberated, without doubt. The Yogin knows my form, through real devotion, as of the non-dual Brahman, that has neither beginning, nor middle, nor end, as the manifestation of the Ātman, which is the absolute existence, pure sentience and unsurpassed bliss, and which is wasteless. (11-16)

VĀSU-DEVA OF THE CHARACTER OF THE ALL-ĀTMAN

I, the Paramātmān, the one, non-differentiated, peerless (Vāsu-deva), abide as Viṣṇu, in the multitudinous inanimate and animate beings, interwoven (as the warp with the woof) and am firmly established (as the Ātman of all beings). Even as oil is firmly established in the sesamum-seed, as fire in chips of fuel, as ghee in milk (of various kinds), as fragrance in flowers, even so I am firmly established in all beings, (like ether in an unattached state, in pots and pans and the like). (17, 18)

WEARING GOPĪ-CANDANA MARKS OVER PLACES WHEREIN VĀSU-DEVA IS TO BE MEDITATED UPON

One should attain the Paramātmān, by meditating on Hari, the Sun of sentience, after smearing Gopī-candana, over the Brahma-randhra (in the Sāhasrāra

of the crest), between the middle of the eyebrows, (on the Ājñā-cakra), and over (the Dahara of the Anāhata-cakra of) the heart, wherein he (Hari) should be meditated upon. The Yogin-ascetic, (always aiming at what lies higher and higher), attains the highest state, by adopting the four upward trending courses, *viz.*, with his staff pointing upwards, (in the direction of the Viśva and thence onward upto the Avikalpa), with his semen tending in the upward direction, (through confirmed celibacy), with the Ūrdhva-puṇḍra, (pointing upwards) and placed over the prescribed places), and by practising the upward Yogic path. Knowledge based on this firm conviction is attained of its own accord (by the Yogin) through real devotion unto me. By making the Gopī-candana-mark every day in the prescribed manner, the one-pointed devotion unto me will be developed thoroughly (by him). What is said herein is undoubtedly the truth. (19-21)

RULE RELATING TO THE WEARING OF THE GOPĪ-CANDANA AND THE BHASMA-MARKS

The (wearing of the) Ūrdhva-puṇḍra (perpendicular mark), with Gopī-candana mixed with water, has been prescribed as a course beyond which there is nothing better for all Brāhmaṇa-s pursuing the course of life prescribed by the Veda-s. That seeker after liberation, who makes the perpendicular mark with the earth at the foot of the Tulasī-plant, in the absence of Gopī-candana, with a view to accomplish the purpose

of the innermost Ātman, in his daily austerities, should sprinkle over it ashes left by the sacred fire, over which Agni-hotra and Atirātra-offerings were made, uttering the Mantra-s, " This (mark) is Viṣṇu of the three foot-prints," the Vaiṣṇava-gāyat-trī, and the Praṇava. In accordance with the self-same rule should he wear the Gopi-cāndana-mark as well. (22-25)

THE FRUIT OF THE VIDYĀ

He who practises this Vidyā, is purified from all sins. The inclination to sinful action will never rise in him. He will attain the religious merit of having bathed in all the three and a half crores of holy waters, of having performed all the prescribed sacrifices. He will be venerated by all the gods. There will be changeless devotion, established in him unto me, the illustrious Nārāyaṇa. Having attained perfect knowledge, he will attain Sāyujya (the liberation of the form of one-ness with me), the highest state of Viṣṇu and will not be born again, will not be born again. Thus said Lord Vāsu-deva. Thus the Upaniṣad.

(26, 27)

THE HAYA-GRĪVOPANIṢAD

[This Upaniṣad, which is the one hundredth among the 108 Upaniṣads and forms part of the Ātharva-veda, takes the form of a discourse between Sage Nārada and Brahman (the creator), and deals with the several Mantra-s relating to Haya-grīva, their respective seers, presiding deities, potency, forms of meditation and the fruits attainable through their Japa, winding up with a prayer in glorification of the Brahma-vidyā.]

THE POTENCY OF THE HAYA-GRĪVA-MĀNTRA

Sage Nārada, after approaching the four-faced Brahman, asked him thus : “ O Lord, pray, impart unto me the most exalted Brahma-vidyā, (which ultimately leads to the attainment of the state of the non-differentiated Brahman), whereby the seeker could, after being released from the (bonds of his) sinful (and virtuous) actions in their entirety, and attaining proficiency in Brahma-vidyā, become possessed of the glory of eclipsing all but himself, and thus become the Paramātmān, through exercising the powers of sentient action, desire and knowledge, thence leading to the state of the peerless non-differentiated Brahman, with the realization,

that there is nought apart from the Brahman." Whereupon Brahman replied unto him thus: "One who knows the Mantra-s having Haya-grīva as their presiding deity, knows the Veda-s, the codes relating to Vedic rituals and righteous conduct, the Itihāsa-s and the Purāṇa-s, and becomes possessed of the glory of eclipsing all. (1, 2)

THE TRIAD OF MANTRA-S OF HAYA-GRĪVA

These are the Mantra-s: "Salutation unto thee, O Haya-grīva, of a form transcending the Universe (of gross phenomena), of the form of sentient bliss, unto thee, O Viṣṇu, the king of all Vidyā-s, Svāhā, Svāhā, Salutation." "Salutation unto thee, of the form of the Rk-, Yajus- and Sāma-veda-s, engaged in the act of rescuing the Veda-s, from the great deluge, the embodiment of the Praṇavodgītha, (the Oṃkāra), possessed of the head of a great horse, Salutation, Svāhā, Svāhā, Salutation." "O Udgītha, O Praṇavodgītha, the over-lord of the lords of all kinds of lore, that art the embodiment of all the Veda-s, that art incomprehensible, impart (unto me), impart all (knowledge), Svāhā, Svāhā, Salutation." (3-5)

ENUMERATION BEGINNING FROM THE SEERS AND
ENDING WITH MEDITATION OF THE THREE MANTRA-S

Brahman, Atri, Ravi, Savitr and Bhārgava are the seers (of these Mantra-s). The Gāyat-tri, the Trīṣṭubh and the Anuṣṭubh are the metres. The illustrious

Haya-grīva is the presiding deity. "Hlaum̐" is the seed-syllable. "So'ham̐" is the potency (of the Mantra). "Hlum̐" is the Kīlaka. In the enjoyment (of bliss) and liberation is its application. The Aṅga-nyāsa-s are to be made by placing the fingers, in the prescribed manner, over the heart, the crest and other parts of the body, with the uttering of the syllables, 'A,' 'U,' and 'M,' (twice over). Meditation : "We worship Haya-grīva, fully adorned with the Conch, the Discus, the Mahāmudrā, and a book, having four arms and resembling the full-moon in appearance. (6)

THE FOURTH MANU OF HAYA-GRĪVA

"Om̐," "Srīm̐," these two syllables ; "Hlaum̐," this one syllable ; thereafter "Om̐, namo, bhagavate," (Om̐, salutation unto the Lord), these seven syllables ; thereafter, "Haya-grīvāya," (unto Haya-grīva), these five syllables ; thereafter, "Viṣṇave," (unto Viṣṇu) these three syllables ; thereafter, "Mahyaṃ medhāṃ prajñāṃ," (unto me intelligence and wisdom), these six syllables ; thereafter, "Prayaccha Svāhā," (bestow, Svāhā), these five syllables ; these constitute the fourth Mantra of Haya-grīva, (nineteen syllables in all), thus : "Om̐, Srīm̐ Hlaum̐, Om̐, Namō Bhagavate Haya-grīvāya Viṣṇave, mahyaṃ medhāṃ prajñāṃ prayaccha, Svāhā." (7)

THE FIFTH MANU OF HAYA-GRĪVA

"Om̐," "Srīm̐," these two syllables ; "Hlaum̐," the one syllable thereafter ; "Aim̐," "Aim̐," "Aim̐,"

these three² syllables (thereafter); "Klīm," "Klīm," these two syllables thereafter; "Sauḥ," "Sauḥ" these two syllables thereafter; "Hrīm," this one syllable thereafter; "Om, Namō Bhagavate," these five syllables thereafter; "Haya-grīvāya," these five syllables thereafter; "Mahyaṃ medhāṃ prajñāṃ," these six syllables, thereafter; "Prayaccha Svāhā," these five syllables thereafter; these constitute the fifth Mantra, (the whole meaning, Om, Sṛīm, Hlaum, Aiṃ, Āiṃ, Aiṃ, Klīm, Klīm, Sauḥ, Sauḥ, Hrīm, Om, salutation unto the Lord, Haya-grīva, unto me bestow intelligence and wisdom, Svāhā, (consisting of thirty-four syllables in all). (8)

THE MONOSYLLABIC MANTRA OF HAYA-GRĪVA

I shall expound the Brahma-vidyā, through the monosyllabic Mantra of Haya-grīva; Brahman (the creator) gave it unto Mahesvara; Mahesvara gave it in his turn, unto Saṃkarṣaṇa; Saṃkarṣaṇa unto Nārada; Nārada unto Vyāsa; and Vyāsa unto the worlds. The Mantra is: "H,Om," "L,Om," "U,Om;" the three, taking the monosyllabic form (with the Praṇava super-added), become "Hlaum," the seed-syllable (of Haya-grīva). Unto the Japa-reciters of the monosyllable of the form of "Hlaum," through such Japa, there is the attainment of omnipotence and the acquisition of the lore of the non-differentiated Brahman, (which together contribute to the attainment of final beatitude). [The Syllable "H" connotes the Paramātman indicated by the term, Tat ("That"), of the Sacred Text, "That Thou art,"

it being the seed-syllable of Paramesvara. The syllable "L" connotes the innermost Ātman, indicated by the term, Tvam (Thou), of the Sacred Text, it being the seed-syllable of Ākāśa, (ether), which pervades everywhere like the Ātman, while the syllable "Om," connotes the connecting link between the innermost Ātman and the Paramātmā, thus bringing about the identity of the two, indicated by the term Aśi (Art), of the Sacred Text. The resonant, 'Aum' distinctly heard over the three syllables, H, L, and U, represents the Turya-Turiya, manifesting itself over the Turiyomkāra. Hence, Japa-reciters of the Mantra, "Hlaum," are vouchsafed the prosperous state resulting from the beneficent influence of the innermost Ātman and the glory of the transcendent Ātman, which together lead to the final beatitude of the Brahman.] Unto those that have realized the real form of that, (which stands firmly established as the Brahman, apart from all other things that are really non-existent), is vouchsafed liberation of the disembodied type. Should the practitioner understand the import of the Mantra in a qualified sense, then he becomes the liege-lord of Indra and other guardians of the points of the compass, of kings, of Nāga-s, and Kinnara-s. In virtue of the potency of the monosyllabic Mantra of Haya-grīva, the Sun and others, discharge their allotted tasks regularly of their own accord. The Bija-mantra of Haya-grīva is the most potent of all seed-syllables and is of the character of the King of Mantra-s. "Hlaum," (what it signifies) becomes the real form of Haya-grīva, (9)

APPLICATION OF THE MANTRA TO ENSURE THE ACQUISITION OF FLUENCY IN SPEECH AND OTHER POWERS

“*Aṁṛtaṁ* (immortality) *Kuru* (Achieve), *Kuru* (Achieve), *Svāhā*, *Svāhā*. Thus should the practitioner utter along with the Mantra. By doing so, there will be the acquisition of the power of eloquence, wealth, and the psychic powers attainable through *Aṣṭāṅga-yōga*, (the practice of the eight-fold Yoga). (10)

THE SEVENTEEN-SYLLABLED FORMULA

“*Hlaum*, *Sakala-sāmrājyena siddhiṁ kuru*, *kuru Svāhā*.” (Render me accomplished, render me accomplished, through the acquisition of kingly power over all, *Svāhā*.) (11)

FRUIT OF THE KNOWLEDGE OF THESE MANTRA-S

He who knows all these reputed Mantra-s, if he is impure, will be purified. If he is not keeping the vow of celibacy and is desisting from the path of the Brahman, will (on practising these Mantra-s), become a rigid celibate, thus qualifying for the attainment of the Brahman. He will be sanctified out of the sin of having had intercourse with a prohibited woman. He will be sanctified from the sin of holding conversé with a depraved person, will be released from the sin of slaughtering a *Brāhmaṇa* and similar sins. . Even as the master of

the household would enter his house (at the close of the day), for repose, even so would the embodied practitioner of these Mantra-s enter, at his demise, the state of the Paramātmān, (and become a Videha-mukta, through the attainment of disembodied liberation). (12)

DEMONSTRATION OF THE IMPORT OF THE MAHĀ-VĀKYA-S THROUGH THE HAYA-GRĪVA MANTRA-S

“The highest order of perception is the Brahman.” “I am the Brahman.” “That Thou art.” This Ātmān is the Brahman.”—The import conveyed by the aforesaid Mahā-vākya-s, (great scriptural texts relating to the identity of the innermost Ātmān and the Brahman), these Mantra-s demonstrate (in full). (13)

TWO-FOLD CHARACTER OF MANTRA-S IN GENERAL, DUE TO THE INHERENT DIFFERENCE BETWEEN VOWELS AND CONSONANTS

Due to the difference in function between vowels and consonants, a Mantra assumes a two-fold character and appears as if made of two distinct parts. (The vowels constitute the sentient vital elements and the consonants the non-sentient gross elements, the former being the original vital principle and the latter the crude primordial matter operated upon by such vital force). (14)

SUPPLEMENTAL MANTRA-S

That Vāk, (instrument of thought), which conventional symbols-indicating sounds express, which are by no means lifeless, originating as they do from sentience, express, that mother of the Veda-s as the praiseworthy Queen of the Gods. Her power and strength yielded four streams of vital forces. Whither are these forces of her who has attained the height of ecstasy (of the Brahman)? [The four vital forces are: the Parā, that has its origin from the Mūlādhāra, having its seat at the perineum; the Paśyantī, that has its origin from the Svādhiṣṭhāna, having its seat at the navel region; the Mādhyamā, that originates from the Anāhata of the heart; and the Vaikhārī, that originates from the Visuddhi of the throat.] Gaurī, the Madhyamā Vāk, (of the middle region of ether of the Anāhata of the chest), sounded forth (articulately) moving with one step, two steps, then with four steps, eight steps, and nine steps, reaching her consummation with a thousand Akṣara-s, (syllables), in the highest ethereal region (of the Dvādasānta of the Sahasrāra of the cranium). Nakulī, (the little mongoose-like organ of speech covered by the lips and protected on all sides by the rows of teeth, the mistress of all articulate expression, enables me to give beautiful expression to my thoughts. The thick darkness cast away by the flaming fire (of the Brahman), cried out, affecting immortality (of all beings). The daughter (radiance) of the Sun, extended unto the Gods the flow of immortality and freedom from old age. (15-18)

FRUIT OF THE PRACTICE OF 'THE VIDYĀ

He, who studies this Vidyā, on the eleventh day of every lunar fortnight, through the grace and powerful influence of Haya-grīva, becomes a Mahā-puruṣa, (a high-souled one). He becomes a Jīvan-Mukta, (liberated while yet living). (19)

PRAYER UNTO THE VIDYĀ

Oṃ (O, Turya-turiya,) that art the Brahman, unto thee salutation. 'Whatever' has been studied by me, through thy grace, from the mouth of my Guru, may all that firmly remain attached to my heart! May I become the repository of the Vidyā in such a way, that it might not lapse from my memory. Likewise may whatever has been heard by me with my ears not lapse from my memory, so that I might not be hampered in working my way to attain final beatitude. May the state of remaining perpetually as the Turya-turiya, the import of the Praṇava, leading to the state of disembodied kaivalyaṃ, be vouchsafed unto me. Oṃ. Thus the Upaniṣad. (20)

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